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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From Dr. Hook's Visitation Sermon.

ON DEFERENCE TO TRADITION AND RESPECT FOR THE FATHERS.

Since a charge the most preposterous, of deviating from the principles of the Reformation, is brought against those of our divines who defer to tradition, and in interpreting Scripture have more respect for the consent of the fathers who lived in and near to the apostolic age, than for such commentators as Henry, Scott, &c., when opposed to the ancient interpretation, it may be well to refer to some other documents in addition to those alluded to in the body of this discourse. Reference is there made to the act of Parliament which our reformers* obtained to enable them, with the civil sanction, to condemn as heretics those who propounded doctrines contrary to the canonical Scriptures, and to the decisions of the first four general councils. And we find that on the authority here given, and with express reference to the first four general councils, our Church anathematized Socinianism in the year 1640.

"Whereas much mischief is already done in the Church of God, by the spreading of the damnable and cursed heresy of Socinianism, as being a complication of many ancient heresies, *condemned by the four first general councils*, and contrariant to the articles of religion now established in the Church of England—it is therefore decreed," &c.—*Can. iv.*

Sparrow's Collection.

How wisely our reformers made use of tradition and the fathers may be seen also by a reference to the rules laid down for the conference with the Romish priests and Jesuits, among which we find the following:—

"If they should show any ground of Scripture, and wrest it to their sense, let it be showed by the interpretation of the old doctors, such as were before Gregory I. For that in his time began the first claim of the supremacy by the patriarch of Constantinople, and shortly after was usurped by the bishop of Rome, the first founder of the Papacy and supremacy of that see, by the authority of Phocas, the traitor and murderer of his lord.

"And as for the testimony of the latter doctors, if they bring any, let them refuse them; for that the most part of the writers of that time, and after, yielded to the authority of the emperor and the bishop of Rome.

"If they can show no doctor that agreed with them in their said opinion before that time, then to conclude that they have no succession in that doctrine from the time of the apostles, and above four hundred years after, (when doctrine and religion were most pure.) For that they can show no predecessor whom they might succeed in the same. *Quod primum verum.—Tertull.*

"If they allege any doctor of that antiquity, then to view the place; and to seek the true meaning *ex præcedentibus et consequentibus;* or of other places out of the same doctor. And to oppose other doctors likewise writing of the same matter, in case the sentence of the said old doctor shall seem to make against us."

Strype's Whitgift, vol. i. p. 197.

Well, indeed, would it be for the cause of truth, if the self-appointed disputants in favor of the Reformation, in their challenges to the Papists, would be guided by these rules. The so-called "Reformation Society" would then be less injurious to the cause of reformation than it now is, and the Papists, with the worst cause, would less frequently come off triumphant.

We may now proceed to show how, in regulating her practice and defending her conduct, the Church of England, whenever she has spoken authoritatively, has followed the example of her illustrious reformers, and shown her deference to antiquity. It is well known that there were persons who were weak and foolish enough to scruple at our use of the sign of the cross. It is thus that in the thirtieth canon the Church of England vindicates her retention of that ceremony:—

"Following the steps of our most worthy king, because he therein followeth the rules of the Scriptures, *and the practice of the primitive Church*, we do commend to all true members of the Church of England these our directions and observations ensuing. The honor and dignity of the name of the cross begat a reverend estimation even in the apostles' time, (for aught that is known to the contrary,) of the sign of the cross, which the Christians shortly after used in all their actions. The use of this sign in baptism *was held by the primitive Church*, as well by the Greeks as the Latins, with one consent and great applause. This continual and general use of the sign of the cross is evident *by the testimonies of the ancient fathers.*

"It must be confessed that in process of time, the sign of the cross was greatly abused in the Church of Rome. But the abuse of a thing does not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, *in all things which they held and practised*, that *as the Apology of the Church of England* confesseth, it doth with reverence retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and *only departeth from them in those particular points* wherein they were fallen *both from themselves in their ancient integrity, and from the apostolical Churches, which were their first founders.*

"The sign of the cross in baptism being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those rules of doctrine concerning things indifferent, which are consonant to the word of God, *and the judgments of all the ancient fathers*, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority."

Canon xxx.

The Apology of the Church of England, referred to in this canon, is the celebrated work of Bishop Jewell, than which no book, excepting the Common Prayer and the Books of Homilies, has received a greater share of public sanction and authority in the English Church. The whole plan of this work is an appeal to catholic tradition and primitive consent against the innovations of the Church of Rome, and any selection of passages rather diminishes the force of his whole train of reasoning. This is plainly seen from the outset of his work, where he states the kind of charges brought against the reformers by the Romanists, "that we have made a tumultuous defection from the Catholic Church; that we despise the *authority of the primitive fathers and ancient councils;* that we have imprudently and insolently abrogated the ancient ceremonies . . . . . . *and by our own private authority, without the consent of a holy and general council, we have introduced new rites into the Church,* . . . . but that they have retained all things as they were delivered to them by the apostles, *approved by the ancient fathers*, and have been kept ever since, through all the intermediate ages to this day." Chap. i. sect. 5. *Translation by a Person of Quality,* A. D. 1685. In answer to which he undertakes to prove "that not obscurely and craftily, but *bona fide*, before God, truly, ingeniously, clearly, and perspicuously, we teach the most holy Gospel of God, and that the ancient fathers and the whole primitive Church are on our side, and that we have not without just cause left them, the Romish divines, and returned to the apostles, *and the ancient catholic fathers.*" Sect. 12. Accordingly every point of the Apology is illustrated by quotations of the words, and proofs of the practice of the fathers.

"Thus," says Bishop Jewell, when defending the English reformers, "have we been taught by Christ, the apostles, and BY THE HOLY FATHERS, and we do faithfully teach the children of God the same things, and for so doing are we to be called heretics by their great high priest? † Oh! immortal God! have Christ and his apostles, and *so many fathers* all erred? What, are Origen, Ambrose, Augustine, Chrysostom, Gelasius, and Theodoret, apostates from the catholic faith? Was the consent of so many bishops and learned men nothing but a conspiracy of heretics? Or that which was commendable in them is it now blameable in us? Or that which was once true, is it now, because it displeaseth them, become false?" Chap. iii. sect. 2. He elsewhere affirms, "When they, the Papists, have thus left nothing unsaid which can possibly be, though never so falsely and slanderously objected against us, yet at least they cannot pretend that we have forsaken the word of God, or the apostles of Christ, or the primitive Church." Chap. iv. sect. 18. Again, "We, the English reformers, have approached as nearly as possibly we could do, the Church of the apostles, and *the ancient catholic bishops and fathers*, which we know was yet a perfect, and, as Tertullian‡ saith, an unspotted virgin, and not contaminated with any idolatry, or any great or public error. Neither have we only reformed our doctrine, and *made it like theirs*, but we have also brought the celebration of the sacraments, and the forms of our public rites and prayers to an exact resemblance with their institutions or customs." Chap. vi. 15.

Nothing can be more clear than this statement of the intention of our reformers, and of their principles of reformation.

I need hardly remind the learned reader that all this is perfectly in accordance with the memorable challenge of Bishop Jewell to the advocates of Romanism. After enumerating the chief points of difference between the friends of the Reformation and the advocates of the Romish corruptions, he boldly says, "If any man alive were able to prove any of these articles by any one clear or plain clause or sentence, either of the Scriptures *or of the old doctors, or of any old general council, or by any example of the primitive Church*, I promised them that I would give over and subscribe unto him." And he repeats the challenge, "If any of our adversaries be able to avouch any one of all these articles by any sufficient authority of Scripture, *doctors*, or *councils*, as I have required, as I said before, so say I now again, I am content to yield to him and subscribe."

Sermon on 1 Cor. at Paul's Cross, 1560.

We find a similar challenge made by Archbishop Cranmer a very short time before his death, "Wherefore by your own description and rule of the catholic faith, your doctrine and teaching in these four articles cannot be good and catholic except you can find it in plain terms in the Scripture, and *old catholic doctors, which when you do* I will hold up my hand at the bar, and say guilty. And if you cannot, then it is reason that you do the like, *per legem talionis.*"

Answer to Gardyner, Works, iii. 42.

I may observe, by the way, that the principle on which Cranmer acted was well understood by his contemporaries, as appears, for instance, by the following verses, by J. Parkhurst, prefixed to the edition of this work, published in 1580:

Accipe præclarum, lector studiose, libellum,
Quem tibi Cranmerus scripserat ante rogos.
Hic docta sanctam tractat ratione synaxin,
Insistens, patres quas docuere, viis.

We find our divines still influenced by the same principle in the reign of James I., when certain commissioners were appointed by the king to examine into the conduct of Antonio de Dominis, Archbishop of Spalatro. Among other things, in the course of debate, the archbishop complained, "that we had made a schism, and set up a new altar against an old altar. We answered," say the Episcopal divines, in their account of what took place, "that our altar was an old altar, conformable to that of the primitive Church, and that all innovations were from them, (the Papists,) and that herein we were content to be judged concerning those offices which we execute at the altar *by the writings of the fathers, the first general councils, and ancient liturgies*, unto which we did constantly adhere."—*M. Ant. de Dominis, Abp. of Spalatro, his shiftings in religion,* 1624.

But to return to the canons. The observance of the ember days is enjoined in the thirty-first canon, because of "the holy and religious example of the *ancient fathers of the Church.*" In the thirty-second canon the office of deacon is regarded as "a step or degree in the ministry according *to the judgment of the ancient fathers and the practice of the primitive Church.*"

The homilies so abound with references to the fathers that I shall only quote from them one passage:—"Before all things this we must be sure of, especially that this supper be done and ministered as our Lord and Saviour did and commanded to be done, as the holy apostles used it, and the *good fathers* of the primitive Church frequented."

Hom. Concerning the Sacrament, part iii.

We may observe further, that on this same principle of deference to the fathers our present authorized translation of the Scripture was conducted; one of the rules laid down for the observance of the translators being, "When any word has several significations, that which has been commonly used *by the most celebrated fathers* should be preferred."

Collier, Eccles. Hist. ii. p. 694.

*When I speak of the English reformers I mean those great men who were publicly, and by authority, concerned in the reformation of the Church of England, and *not* every private Englishman who happened to write against Popery in the sixteenth century.

†Ultra Protestants in these days, humbly imitating the high priest of Rome, the Pope, have gone so far as to call those who do, as Jewell tells us the English reformers did, who teach the doctrine of Christ, of the apostles, *and* of the holy fathers, heretics. It may be well for them to see in whose steps they are treading, while an interesting work might be published on the Popery of ultra Protestantism.

‡It is observable that what Bishop Jewell here quotes as a dictum of Tertullian is in fact from Hegesippus apud *Euseb. Hist.* iii. 32.

From the Banner of the Cross.

THE OXFORD TRACTS.

These publications are rapidly attaining great celebrity; and justly so. They proceed from men of the very highest standing in England's noblest university, whether ability, learning, official rank, devoted piety, active benevolence, or all-embracing charity be regarded; and they treat of subjects which must always come strongly home to the business and bosom of every intelligent and thoughtful Christian. Our acquaintance with them commenced on their first appearance, now several years ago; and, though we have not read all of them, we claim a fair acquaintance with their character and import. We are not now where we have access to the volumes, (there are at present four in octavo, the last and largest containing nearly 700 pages,) and cannot therefore speak by chapter and verse. But since there is an industrious effort to decry their authors, and destroy the influence for good which they are admirably qualified to exercise, by that summary process, described in the homely proverb, "Give a dog a bad name, and hang him"—since truth and justice demand that a fair trial should always *precede** execution; while brotherly kindness and the charity which "thinketh no evil" should always proceed, in regard to brethren of the same household, and fellow servants of a common Lord, on the most favorable presumption, at least so far as honesty of purpose is concerned—since, moreover, the obvious effect of procuring from the public mind a sentence of wholesale condemnation on the writers of "the Oxford Tracts," will be to fix strong suspicion on those who hold any thing with them in common—since, finally, the necessary effect of all this outcry against clergymen who hold some of the highest places in the Church of England, must be to strengthen the hands of those who regard her and us as common enemies, and to put every Churchman in America to disadvantage, in the maintenance of those scriptural principles, divine institutions, and primitive practices, to which his judgment and his heart are pledged—we feel at liberty no longer to keep "silence from good words." We therefore distinctly assert, that whether the writings or the character of the persons concerned are regarded, the current charge of an inclination to Popery, much less, of a desire to lead others to Popery, has not the slightest foundation, but *exactly and altogether the reverse*—there being, as can easily be shown, no living writers who possess in a greater degree either the will or the power to conduct the controversy with Rome to a triumphant issue. As this is the *gravamen* of the current charges, we content ourselves, for the present, with this distinct denial, in the general. We are aware of certain prayers to the Virgin, and to other saints, which will at once be alleged as conclusive evidence against us. One little sentence will settle that difficulty. The "tract" from which these prayers are taken is a specimen of the Breviary, or Prayer-book of the Church of Rome presenting passages from it translated from the Latin, as an illustration of its style and manner: to which is prefixed a historical and critical dissertation, in which the progress of corruption in this once pure and spiritual liturgy—the source, as every intelligent Churchman knows, of much of our own—is traced, from age to age, as the Church herself became corrupt; and *these very prayers are distinctly pointed out as the results of that corruption, and no part of the original liturgy—as unscriptural, and altogether to be rejected and condemned.* We cannot, in charity, record this statement, without adding, that we believe, and almost know that the writers and talkers, *in this country*, who have given circulation to the charges above alluded to, are entitled to all the allowance which justly belongs to *such as have never read the "tracts" themselves*, but received their impressions at second hand, from reviews, magazines, newspapers, and *letter-writers*. What the precise amount of that allowance is, we do not undertake to settle.

Having said thus much on the stern compulsion of justice, to absent brothers, and to the cause of truth, we owe it to ourselves to say, that we are very far from adopting the *peculiar* views of "the Oxford Tract writers;" or from approving always the mode which they employ to maintain and set forward views which are incorporated with our heart of hearts. We have regretted their errors, and wondered at their indiscretions. We are not apologists for the crudities of "Froude's Remains," nor sticklers for every point of ancient discipline which might be defended, even on indisputable authority. Yet we do think, that the published writings of Dr. Pusey, Mr. Newman, and Professor Keble, (these are the three most prominent of the writers, and in naming these we do not mean to underrate their associates,) are a treasure to the Church, of no ordinary value, bating all that must be deducted (as what production of man's wisdom is not liable to some exceptions?) on the score of error or excess—we do think, that the divines and scholars of our Church will find these volumes a well-furnished armory, to which they may repair for many a weapon of the keenest edge and truest temper, against the Roman schismatic on the one hand, and the Protestant schismatic on the other—we do think, that our clergy will approve themselves much more thoroughly workmen that "need not be ashamed," when they shall more extensively emulate their thoroughness of learning, their mastery of argument, their admirable skill in composition,—we do think, that clergy and laity among us will approve themselves much more, "a people prepared for the Lord," as they shall be more deeply imbued, through sanctification of his Spirit, with their unreserved devotion to the name and cause of Christ, their uncompromising championship of his Church, their imperturbable command of temper, their patient continuance in well doing, their meek endurance of "suffering for righteousness' sake," their all-enduring and unfailing charity, in a single word, just in proportion as they strive, more and more earnestly, to be followers of them, even as they are "followers of Christ."

We have proceeded to greater length than we designed when we sat down; and, in conclusion, will only say that the extract from the appendix to a late sermon by Dr. Hook, contained in this present number—to which we invite the candid attention of our readers, as we lately did to the judgment of the Bishop of Oxford on this subject—expresses, in a much better way than we ourselves could do, the views which we have entertained, from the first, and still do entertain of "the Oxford Tracts," and their able, accomplished, and most truly pious writers.

*It is in the *heathen* hell that this process is reversed; and it is Mr. Justice Rhadamanthus, we believe, who first hangs, then hears—"castigat, auditque."

COMMUNICATIONS.

For the Churchman.

ARMENIAN PRAYERS.

Mr. Editor,—A friend recently returned from Egypt and the East, has handed me a copy of the popular prayers of the Armenian Church, of which the following is the English version. The interest recently excited by the discussion in your columns of the claims and condition of that ancient Church may render it acceptable to some of your readers. These prayers, familiarly used by the Armenian Christians, have come down unchanged from the 12th century, having been then compiled and arranged from earlier forms by their celebrated patriarch Nerses Clajeus. They are numbered in agreement with the 24 hours of the day with a view to a corresponding use, and in the volume presented to me are put forth in 24 different languages, viz. Æthiopic, English, Arabic, Armenian, Chaldaic, French, German, Greek, Hebrew, Irish, Spanish, Dutch, Hungarian, Iberian, Illyrian, Italian, Latin, Persian, Polish, Russian, Chinese, Swedish, Syrian, and Turkish. This display, though doubtless in part a matter of literary curiosity, has also reference to and may be considered as proof of the present wide-spread ramifications of this once mighty branch of the apostolic Church. M.

I. I confess with faith, and adore thee, O Father, Son, and Holy Ghost, increate and immortal Essence, Creator of angels, of men, and of all that exists. Have mercy on thy creatures.

II. I confess with faith, and adore thee, O Light indivisible, simultaneous, holy Trinity, and one Godhead. Creator of light and dispeller of darkness, dispel from my soul the darkness of sin and ignorance, and at this hour enlighten my mind that I may pray to thee according to thy will, and receive from thee my petitions. Have mercy on me a grievous sinner.

III. Heavenly Father, and true God, who didst send thy beloved Son to seek the lost sheep, I have sinned against heaven and before thee—receive me like the prodigal son, and clothe me with that garment of which I was deprived by sin. Have mercy on thy creatures, and on me a grievous sinner.

IV. Son of God, and true God, who didst come down from the bosom of the Father and wast incarnated of the holy Virgin Mary for our redemption, wast crucified, and buried, and raised from the dead, and ascendedst to the Father, I have sinned against heaven and before thee, remember me like the penitent thief, when thou comest in thy kingdom. Have mercy on thy creatures, and on me a grievous sinner.

V. Spirit of God, and true God, who didst descend on the river Jordan, and into the upper room, who didst enlighten me by the baptism of the holy font, I have sinned against heaven, and before thee, purify me again with thy divine fire, as thou didst the apostles with fiery tongues. Have mercy on thy creatures, and on me a grievous sinner.

VI. Increate Essence, I have sinned against thee with my mind, with my soul, and with my body, remember not my former sins, for the sake of thy holy name. Have mercy on thy creatures, and on me a grievous sinner.

VII. Beholder of all, I have sinned against thee, in thought, word, and deed, blot out the handwriting of my trespasses, and write my name in the book of life. Have mercy on thy creatures, and on me a grievous sinner.

VIII. O! thou searcher of secret things, I have sinned against thee, wilfully and inadvertently, knowingly and ignorantly. Grant forgiveness to me a sinner, for from the birth of the font, until this day, I have sinned before thy Godhead, in my senses, and in all the members of my body. Have mercy on thy creatures, and on me a grievous sinner.

IX. O Lord! the protector of all, place thy holy fear as a guard before my eyes, that they may not more look with wantonness, before my ears, that they may not delight in hearing evil discourses, before my mouth, that it may speak no falsehood, before my heart, that it may not meditate wickedness, before my hands that they may not do injustice, before my feet, that they may not walk in the ways of iniquity, but direct their motions, that they may be according to all thy commandments. Have mercy on thy creatures, and on me a grievous sinner.

X. O Christ! who art a quickening fire, inflame my soul with the fire of thy love, which thou hast shed on the earth, that it may consume the stains of my soul, clear my conscience, purify my body from sin, and kindle in my heart the light of thy knowledge. Have mercy on thy creatures, and on me a grievous sinner.

XI. O Jesus! wisdom of the Father, grant me wisdom, that I may always think, speak, and do that which is good in thy sight, and deliver me from all evil thoughts, words, and works. Have mercy on thy creatures, and on me a grievous sinner.

XII. O Lord! who art the lover of that which is good, and the director of the will, suffer me not to follow the inclinations of my heart, but lead me so, that I may always walk according to thy good pleasure. Have mercy on thy creatures, and on me a grievous sinner.

XIII. Heavenly King, grant me thy kingdom, which thou hast promised to thy beloved, and strengthen my heart to hate sin, to love thee alone, and to do thy will. Have mercy on thy creatures, and on me a grievous sinner.

XIV. Upholder of all creatures, preserve by the sign of thy cross my soul and body from the allurements of sin, from the temptations of the devil, from evil men and from all dangers ghostly and bodily. Have mercy on thy creatures, and on me a grievous sinner.

XV. O Christ! who art the keeper of all, let thy right hand guard and shelter me day and night, when I sit in the house, and when I walk by the way, when I lie down, and when I rise up, that I may never stumble. Have mercy on thy creatures, and on me a grievous sinner.

XVI. O my God, who openest thy hand, and fillest all thy creatures with thy bounty, unto thee I commit my person, take charge of me, and provide all things needful for my soul and body, from this time forth for evermore. Have mercy on thy creatures, and on me a grievous sinner.

XVII. Thou that bringest back the wandering, convert me from my evil habits to good ones, and imprint on my soul the dreadful day of death, the fear of hell, and the love of thy kingdom, that I may repent of my sins, and do righteousness. Have mercy on thy creatures and on me a grievous sinner.

XVIII. Fountain of immortality, cause the tears of repentance to flow from my heart, as from Mary Magdalene, that I may wash away the sins of my soul, before I depart this world. Have mercy on thy creatures, and on me a grievous sinner.

XIX. O! thou that showest mercy, grant that I may come to thee with orthodox faith, with good works, and with the communion of thy holy body and blood. Have mercy on thy creatures, and on me a grievous sinner.

XX. Bounteous Lord, commit me to a good angel, who may deliver up my soul in peace, and convey it undisturbed through the malice of evil spirits to heavenly places. Have mercy on thy creatures, and on me a grievous sinner.

XXI. O Christ! who art the true light, make my soul worthy to behold the light of thy glory with joy, in that day when thou callest me, and also to rest in the hope of good men, in the mansions of the just, until the great day of thy coming. Have mercy on thy creatures, and on me a grievous sinner.

XXII. Righteous Judge, when thou comest with the glory of the Father to judge the living and the dead, enter not into judgment with thy servant, but deliver me from eternal fire, and grant that I may hear that most blessed invitation of the just to thy heavenly kingdom. Have mercy on thy creatures, and on me a grievous sinner.

XXIII. All-merciful Lord, have mercy on all them that believe in thee, on those that belong to me, and on those that are strangers to me, on those that I know and on those that I know not, on the living and on the dead, and even forgive my enemies, and those that hate me, the trespasses they have committed against me, and turn them from the malice which they bear towards me, that they may be worthy of thy mercy. Have mercy on thy creatures, and me a grievous sinner.

XXIV. O glorious Lord, receive the prayers of thy servant, and fulfil my petitions for my good through the intercession of the holy mother of God, and John the Baptist, and the first martyr St. Stephen, and St. Gregory our illuminator, and the holy apostles, prophets, doctors, martyrs, patriarchs, hermits, virgins, and all thy saints in heaven, and on earth. Unto thee, an indivisible holy Trinity, be glory and worship for ever and ever. Amen.

For the Churchman.

DICTIONARY OF THE CHURCH.

Mr. Editor,—Will you favor me by inserting in the Churchman the notice of the Dictionary of the Church, given in the Chronicle of the Church of March 1, and to append to it the following reply. It is proper to say, that the reply was written with a view to insertion in the Chronicle, in which journal the editor will probably oblige me by giving it a place. In asking for its first insertion in the Churchman, I have been actuated merely by a preference for the organ of the Church in my own diocese. W. S.

A Dictionary of the Church, containing an exposition of terms, phrases, and subjects connected with the external order, sacraments, worship, and usages of the Protestant Episcopal Church; with an especial reference to the Church in the United States. By the Rev. William Staunton. Sherman & Trevett. New York, 1839, 18mo. pp. 473.

"The author of the foregoing work is entitled to high praise for the service he has done the Church, by the preparation and publication of the foregoing work. He has filled 'a chasm in the elementary literature of the Church,' and has produced what may with propriety be called, *a manual cyclopedia of ecclesiastical literature*, and has thus furnished Sunday school teachers and scholars, as well as Bible class scholars and private Christians, with a brief and satisfactory explication of the customs and usages of our Church. Judging from the several articles we have read, it is faithfully and judiciously executed.

"But as in every new work, the author is liable to fall into some error, so we have noticed in this, one or two which further consideration will probably induce him to correct. We mention only one which seems to us so palpably wrong, that we marvel it escaped him. On p. 272, it is said, 'St. Paul was undeniably in the highest office in the ministry, (an apostle,) for some time before he received baptism. This goes to show, at least, that ordinations are not rendered null by the want of baptism. If St. Paul had ordained, or performed any clerical function, in the time intervening between his reception of the apostleship and his baptism, there can be no doubt that such acts would have been held valid by the Church.' Now to the whole of this we object, as entirely gratuitous and unauthorized. A few simple questions will set this point right. Was not the Holy Ghost given by the laying on of an apostle's hands at ordination and confirmation? Could a man who had not received the Holy Ghost himself communicate it to others? And if he was not able to give the Holy Ghost, how could he ordain or confirm, since the giving of the Holy Ghost was essential to their validity? And finally, did Paul receive the Holy Ghost more than once? If not, how could he ordain, confirm, or perform any other ecclesiastical function before his baptism, as he did not receive the Holy Ghost until that time? See Acts ix. 17, 18. This, and the other things alluded to, are but small points, and do not materially affect the importance and usefulness of the work. We trust the author and publishers will be handsomely repaid for their labors."

To the Editor of the Chronicle of the Church.

Rev. Sir,—I owe you many thanks for the kind and complimentary notice of my Dictionary of the Church in the editorial columns of your last number, and hope that the work may prove sufficiently useful to the Church, to repay, in some measure, the hearty good will with which it has been received.

I was a little surprised, however, to find myself in the same notice arraigned before your readers on a charge of error, which, if true, would do me little credit, and more than counterbalance all the good things you have said in behalf of the book. It is somewhat hard to be indicted, tried, and chastised in a breath, especially by a friend; and you will therefore, as an act of justice, allow me to say to your readers what follows, in my own defence.

In my article on LAY BAPTISM, it came in my way to allude to the opinion of those who hold that ministerial authority may be possessed by persons not yet baptized. I then remark that ["There is also one example in the New Testament bearing directly in favor of the hypothesis, viz., the fact, that] St. Paul was undeniably in the highest office of the ministry, (an *apostle*,) for some time *before he received baptism:* [Acts ix. 9–18, compare xxvi. 16, and Gal. i. 1. This is a curious fact, and well deserving of consideration.] It goes to show, at least, that ordinations are not rendered null by the want of baptism; [and this would seem to hold good, especially in those cases where the defect was not wilful, but the mere result of untoward circumstances.] If St. Paul had ordained, or performed any other clerical function, in the time intervening between his reception of the apostleship and his baptism, there can be no doubt that such acts would have been held valid by the Church."* This, you state, is an error, "which seems to us so palpably wrong that we marvel it escaped him," (the author.) And again, "Now to the whole of this we object, as entirely gratuitous and unauthorized. A few simple questions will set this point right," &c. I think it is now *my* turn to "marvel" that my erudite friend, the editor, could be found capable of such assertions and such reasoning. I am aware that the fact I have stated does not harmonize with the hypothesis of lay baptism lately set forth in the pages of the Chronicle, and therefore I might have counted, with good reason, upon some hesitancy on your part, in the admission of what I have said about it. But I had not supposed it possible that the assertion, "St. Paul was undeniably in the highest office of the ministry for some time *before he received baptism*," would have been summarily denounced by a Churchman "as entirely gratuitous and unauthorized;" or that the Dictionary would have been introduced to your readers with so ominous a blot on its pages. I do not claim infallibility, Sir, but I *do* say this, that the statement was not made without deliberation and reflection; and more than all, it met the concurrence of at least one head far wiser and better experienced than my own. I guarded it also by references to three passages of Scripture, *all of which you have omitted*, and thus given your readers the naked assertion, without apprizing them of the proofs by which I sustained it. Now, Sir, instead of it being "palpably wrong" that St. Paul was an apostle during the three days intervening between his conversion and his baptism, I consider this as a plain scripture fact. St. Paul was constituted an apostle, (as is generally agreed,) at the time of his conversion. He derived his ministerial authority *not* by the laying on of hands, but by a direct commission from heaven. What does he himself state in Gal. i. 1, "Paul, an apostle, (*not of men, neither by man*, but by Jesus Christ,") &c., alluding to the time of his conversion. Again, in Acts xxvi. 15, 16, when describing the same event, he tells us that the heavenly voice said, "I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee *for this purpose, to make thee a minister and a witness*," &c.; and in the 19th and 20th verses, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, &c., that they should repent and turn to God," i. e., in virtue of the commission given unto him by the Lord Jesus, he held himself authorized to execute the work of his ministry. That he received the Holy Ghost in a peculiar manner at his baptism, no one pretends to deny; but that his apostleship is to be dated from that time, I suppose few besides the editor of the Chronicle will believe. I consider, then, that Paul was fully invested with apostolic powers immediately upon the declaration of the Lord Jesus at the time of his conversion. If this be a palpable error—a gratuitous and unauthorized statement, I should be pleased to learn at what *other* time he received his commission, and to see some evidence that the apostle himself dated his official powers from that other time, and not from his conversion. As to the "few simple questions" which you think "will set this point right," I have only to say that they do not touch the case. If it is evident from Scripture that Paul was actually an apostle three days before his baptism, (as I think is plain,) then it is as vain as it is unbecoming to raise difficulties, by inquiring *how* this could be before he had received the Holy Ghost in baptism. The Holy Ghost is given for different purposes, and at various times. Can we suppose that St. Paul's *conversion* was wrought without some instrumentality on the part of the Holy Ghost? According to your argument it would seem so, for you assert "that he did not receive the Holy Ghost until" the time of his baptism. And to meet my remark, that if St. Paul had ordained, &c., in the time between his conversion and baptism, "there can be no doubt that such acts would have been held valid by the Church," you inquire "Could a man who had not received the Holy Ghost himself communicate it to others?" Surely

*The portions included in brackets are omitted in your quotation in the Chronicle, and the remainder presented as a continuous paragraph. Quere. Was this an oversight or an intentional *Millerism?*

you will not contend that he received from Ananias the Holy Ghost *for the work of an apostle.* I had always supposed that the Holy Ghost, *then* received, was for those blessings *connected with baptism.* If I am wrong, then I shall be driven to confess that though St. Paul had been constituted an apostle by the Lord Jesus Christ three days before his baptism, yet this availed so little, that if he had, during that time, performed any clerical function, there would have been no validity or efficacy in the act. To such a conclusion I am unwilling to come, having always viewed Paul as an apostle, in full commission, from the time when the Lord met him in the way to Damascus.

In making these observations, my good Sir, I have no further wish than to remove from the minds of your readers an impression which the confident tone of your statement was calculated to produce, viz., that the writer of the Dictionary had given a hasty currency to some opinions "which further consideration will probably induce him to correct." I shall be the last to assert that the work is free from imperfection, and the first to acknowledge the benefits of friendly criticism. But if nothing worse than the present passage can be found as a basis for rebuke and chastisement, I shall have to congratulate myself on having produced a work more trustworthy than I could have expected, and certainly more immaculate than I had ever dreamed of.

Very sincerely your friend and brother,
William Staunton.

New York, March 5, 1839.

For the Churchman.

"THE SPIRIT OF MISSIONS."

Mr. Editor,—The publication of this periodical has been of great service. I wish it were taken in by every Episcopal family in the country. I especially approve of the arrangement by which the domestic and foreign reports are given us in the same number. For my own part, a comparison between the two, as they have appeared, has done more to open my eyes to the crying sin of the neglect of *home duty,* than all the communications in your paper put together. Take for instance the last number, for March. Bishop Kemper wants a missionary for the Seneca Indians, another for Milwaukie. Mr. D. V. M. Johnson wants one for La Porte. Mr. Cornish preaches in a number of places, from thirty to fifty miles distant, where clergymen are wanted. From Florida, Mr. Jones writes, "There are at this time within two hundred miles of this place three parishes vacant, in either of which great exertions would be made for the support of any suitable clergyman who would be procured." These extracts are but a few of many, from the last number. Look now at the report from the foreign missionaries. Mr. and Mrs. Boon are teaching a school, which it appears is far from being flourishing—until lately, since the interposition of the Turkish pasha in its behalf, "doubts remained as to the permanent establishment of the *mission.*" Mr. Lockwood, the Chinese missionary, has made a voyage for his health to Macao from Batavia, to which place he has returned. He thinks it will require "three or four years to acquire any knowledge of the language." Mr. Bridgman, a Presbyterian minister, who has been there eight or nine years," has living with him *two* or *three* boys, as servants, *the only capacity in which they would be allowed to remain,* but who are receiving a good *English* education." Dr. Parker is striving to ingratiate himself with the Chinese, by curing their blindness. It is observed, "for *pious physicians,* who have first gained some knowledge of the language, a better work could not be proposed." "Mr. and Mrs. Gutzlaff teach a school of *twenty or thirty children.*" "Mr. Williams," says Mr. Lockwood, "with whom I am now staying, has a few boys in his house whom he instructs. But the danger of interference by the Chinese authorities renders it unsafe at present to attempt any thing more permanent." The conclusion to which Mr. Lockwood arrives is this,—"These particulars will perhaps give you no new idea as to the present state of China and the freedom of missionaries in it; that it is far from being open to the Gospel, is, *I believe generally understood;* and there can be little doubt that there must be difficulty and tardiness in its progress as long as there are laws by which the life or liberty of every Chinese convert, or abettor of Christianity is endangered."

Let every true lover of the Gospel of Christ and every true friend of missions, look at these statements—let him compare them—then, let him, as in the sight of God, ask his own conscience—Is it duty to deny our own brethren the bread of life, and to cast it before those, who, for purposes unknown to us, God seems at present to have given over to hardness of heart? let him remember, that the dues paid this year to support these foreign missionaries would *supply* every call thus earnestly made to us in the last number of the Spirit of Missions by our fellow countrymen and fellow Christians.

A Friend of Missions.

For the Churheman.

MISSIONS.

The right direction of missionary zeal is conceded by all to be most desirable, and whatever may tend to effect this object will doubtless receive a welcome from Churchmen. I would commend to the diligent perusal of all who are interested in the success of missionary efforts, a discourse (which has recently been published) by the esteemed rector of St. John's Church, Brooklyn.*

The attempt to arrest the progress of modern devices, however specious in character, when they clash with the acknowledged principles of Christianity, must assuredly be worthy of praise. Such an attempt has been made in the sermon referred to, and that it cannot be unsuccessful all who read it will be assured. Justice, however, both to the author and the topic, requires the admission that the subject is far from being exhausted. It was impossible to present more than a sketch within the limits of a single discourse.

There is a postulate assumed by the author to which the serious and deliberate attention of Churchmen cannot be too earnestly invited. It is, that by engaging in foreign missions, and permitting that enterprise to absorb so large a share of the funds collected for the dissemination of gospel truth, *the Church has neglected a greater duty to discharge a lesser.* Without doubt, if the amount now bestowed in support of foreign missions were added to that obtained for home operations, that success which is hoped for in vain, in the foreign field, would be realized. If this be so, can it be a *duty* to support missions abroad?

It is said by those around us, that the possession of Christianity in any denomination is to be estimated by the degree of attachment to foreign missions. This proposition, which would have been rejected in its scarce disguised absurdity a few years ago, has been of late tacitly admitted by the Church. Surrounded by those of various sects, among whom false views of religious duty were prevalent, she has in some measure shared their enthusiasm, and imbibed their peculiar doctrines.

There is little need of profound argument to show that it is *not* the duty of the Church in the United States to engage at this time in foreign missions. On the contrary, can she be said to have faithfully kept the trust committed to her, when she has left the whitened harvest almost without reapers, that laborers might, by this sacrifice, be sent to the wild and uncultivated fields?

I am under the impression that the Church of Christ *always was a missionary society,* and that the duty of any portion was as completely and effectively discharged *before* she sent a single individual to Asia or Africa as at any time since. The mere fact that some of her ministers are thousands of miles from their home, engaged in teaching a small school, or in learning a barbarous language, is no great occasion for thanksgiving, if they are wanted among their countrymen.

Truly, it is our duty to supply the wants of our western brethren before sending mission aries abroad. The almost certain success which attends the labors of those who strive to plant the Church in the western wilds should be an incentive to increased exertion. The discouraging result of our experiments in the foreign field should teach us prudence, and a better use of means. Let our ears be closed to the requisitions of those who have nought but appeals in support of visionary projects to present as a claim. Let us not be anxious to send missionaries to a sister branch of the catholic Church, especially against the will of lawful authority. Let our presbyters and deacons be otherwise employed than in leaguing with Mohamedans to resist Episcopal regulations. Let us not think to "hasten the work of the Lord" by neglecting acknowledged duty at home, to discharge that, which in justice cannot be considered, (at least in the present state of the Church,) a duty to —— the antipodes.

A Churchman.

* "Missionary Fanaticism Opposed to Christian Zeal. A sermon by Rev. E. M. Johnson. L. Sherman, 142 Fultoa-treet. 1839."

For the Churchman.

THOUGHTS ON THE CHURCH.—NO. VI.

Mr. Editor,—A writer under the signature of "E," in two late numbers of the Churchman, has assailed some of the positions advanced by me on the subject of missions. His remarks in the article contained in the Churchman of February 16, I had pretty much concluded to pass over, especially as *your* observations upon the article appeared to me to furnish a conclusive answer couched in very temperate language. But "E." comes forth again in the Churchman of March 2d, and more pointedly and directly attacks the principles I have advocated. I shall therefore no longer be silent. To come directly to the point, I think "E.'s" observations and arguments, as far as they relate to my positions, singularly unfair and inconclusive. I have nowhere, in any of my numbers, either directly or indirectly, said a word against missions, either foreign or domestic. On the other hand, I have declared myself a friend to both: "E." will admit that I am a friend to domestic missions. Now if it were necessary, I could easily show that he who is a friend to domestic must *necessarily* be a friend to foreign missions. They are both branches of the same tree. As to the abstract principle, that it is the duty of Christians to lend their aid towards the conversion of the whole world, we are agreed—the difference between us relates to the application of the principle. To prove that I am a friend to *foreign missions* (in which I include missions to the heathen) I said in a former number, that I should be glad to see the English Church engage with all her might in these missions. She has a plentiful supply of ministers, and she has wealth in abundance. But the American Church is young and feeble, she sustains no comparison in point of strength with the English Church. Let her therefore *for the present* confine her exertions to her own country—where she finds more to do than she can accomplish. Ere long we trust she can engage to some purpose in foreign missions. This is the amount of what I have said, and yet "E." really represents me as an enemy to foreign missions. "Should we," says he in his first number, "upon whom the ends of the world are come, *desire still* (referring to an observation of mine) to keep this (the Gospel) a mystery, and *to hide from the Gentiles* the unsearchable riches of Christ?" Is not this *most unfair?* Did I wish to hide the Gospel from the heathen I should consider myself no better than a heathen. Again, in his second number, referring to an observation of mine, viz. whether we ought not to wait till we have more strength before we engage in foreign missions, and comparing our American Church—as contrasted with the English—to a sick man, he says, "this comparison is unworthy of the Church of the living God." Now is it improper to say that one branch of the Church of Christ is weak while another is strong? Is it unfair to say one branch is more powerful, more wealthy than another? I really cannot see any justness or force in "E.'s" observations on this point. He clearly inculcates the strange idea that each branch of the Church of God is equal in ability with other branches, or at all events, that each individual branch is bound to do the same in all points as other branches. If it is the duty of one branch to send the Gospel to the East, it is the duty of every other to do the same, no matter what may be the difference in their situation and circumstances. The Church on the western continent must send missionaries to the farthest east, notwithstanding the Church on the eastern continent is stronger than the western, and notwithstanding the west has more than she can do at home, among *her own people,*—some of whom are declining towards a heathenish state, the state of those of whom it is said, it had been better for them "not to have known the way of righteousness, than after they have known it to turn" therefrom. We are told by "E." that this is what is meant by the command, "Go ye into all the world," and that such was the course pursued by the apostles. Now I should like to know if St. Thomas went as a missionary to Britain as well as to the East; if St. Paul went to China as well as to the farthest West; in short, if each apostle went every where. According to "E.'s" reasoning, such was their duty. They were to go into all the world. This command rested upon the conscience of each one of them, and each one was bound to go every where. Will "E." say, the apostles as a body did go every where; but as it was impossible for each one to go every where, they divided the work among them? This admission proves the correctness of the position I have maintained. Let the Christian world *divide* the work among themselves: one part occupying one field—another part another field.

If every Church is bound to send missionaries every where, upon the same principle every clergyman should assume the office of missionary and to the *whole world.* And then I would ask "E." what he is doing *here?* Why is he not in Africa, or Asia, or South America, or European Turkey? I know not who "E." is, but I will suppose him to be a clergyman comfortably settled in New York. I say then, "Upon your own principles you ought to go. Stay no longer at home, but go into all the world. Say not that you cannot do it. Remember your own declaration concerning the American Church, 'though she cannot do it in her own strength, she can, relying upon the strength of Christ.'"

"What is commanded of the Church in her collective capacity," says "E." "should I think be complied with by every individual." But perhaps "E." will say, he does not mean by this that every minister should go abroad, but only that all should *aid* in sending abroad. If that is his meaning, then he assents to the principle of a *division of the labor—exactly* the principle for which I have been contending.

Mr. Editor, I have much more to say on this subject, but I am at present straitened for time. Let me just remark in conclusion, that when our Lord commanded us to go into all the world he did not mean us to lay aside all prudence and discretion. He never means that we should rush wildly to the literal fulfilment of any of his commands—laying altogether aside the exercise of those reasoning faculties which he has bestowed upon us. When he said, "Judge not, and ye shall not be judged, condemn not," &c., he did not mean that in no case should we judge or condemn. When he said, "Swear not at all," he did not mean that we should forbear oaths even in those cases when "an oath for confirmation would be an end of strife." So too when he says, "Go ye into all the world," &c., he does not forbid each Church and each individual of the Church to ask himself the question, has the time arrived *for us* to go *here,* or to go *there?* Is the claim of our own country upon us at this time stronger than that of foreign lands or vice versa? Let each one be fully persuaded in his own mind—for to his own Master he standeth or falleth.

Clericus Rusticus.

THE CHURCHMAN.

SATURDAY, MARCH 16, 1839.

New Year.—The commencement of a new year in the existence of our paper reminds us of the duty of tendering our acknowledgments to the numerous friends who have kindly sustained us in our labors, and of soliciting a continuance of their patronage. This is a duty which on all occasions is cheerfully performed; but the peculiar and trying circumstances of the last year have elicited from our friends and subscribers such proofs of kind encouragement and steadfast friendship, as demand on our part the warmest thanks. These we sincerely and cordially tender; and a subscription list which has nearly doubled since the present editor took charge of the paper, and which was never so numerous as at the present time, is a gratifying proof that on no previous occasion have these thanks and acknowledgments been more justly due.

The principles and course of our paper have been too plainly manifested to require explanation. From subjects that are without our sphere, we have endeavored cautiously to abstain; on all subjects of importance and of public interest that are fairly within our sphere we have ever been ready to express a fearless and independent opinion. Without wasting time and words in needless professions, we have yet endeavored, in the discharge of this duty, to avoid giving offence with as much care as is consistent with that natural freedom and fulness of expression which the cause of truth requires. When we have failed to do this we have sought to reap wisdom from experience, and to let caution for the future make amends for the errors of the past. The dissemination of truth and sound principles is our main object; and we care nothing for personal obloquy provided the cause in which we are engaged is not made to suffer from the faults and indiscretions, whether real or alleged, of its advocate.

Our present position is happily one of peace: for this we are thankful; for we not only approve such a state (when practicable) from principle, but are as sensible as any of its comforts. In order, however, to insure its continuance, we beg leave to state the condition of its tenure; and that is, the privilege of expressing our views, on whatever subject we think proper, without any assault or controversial reply in return. Had this favor been accorded to us by our respected contemporaries, we should have been saved from the controversies in which we have been engaged with those of our own communion; each of these having arisen from attacks that have been made upon us for sentiments editorially but uncontroversially expressed, for articles inserted or books approved in our paper. If this favor is not granted, as in such a case we never have made, so we never shall make, the least complaint; for the expression of dissent on the part of others is, we readily allow, always a right, and often a duty. But on the other hand, as in such a case we ever have felt, so we ever shall feel, at perfect liberty to defend and fortify the opinions which we have espoused. Controversy, like war, is, when pursued for its own sake, a sin; and as such, is to be deprecated by every Christian and every good man. The very necessities of our nature, however, sometimes make it a duty, and in this case it is made instrumental by a wise Providence to ultimate good: so it has been from the first apostacy in heaven, and so it will be, we fear, to the final consummation of things: and this being the case, we shall avoid it thankfully when we can, and prosecute it vigorously when we must; nor shall we ever resort to protestations against it until we feel the need of an apology for apathy, a cover for ignorance, or a refuge for cowardice.

To our correspondents, whether agreeing with us in opinion or not, our thanks are especially due; and we gratefully acknowledge the interest which their various abilities have contributed to our columns. Our poetical contributors, in particular, have won their way to many hearts; and done much to raise the character and enhance the value of our paper. They have laid us under obligations which cannot be cancelled; and they must find their reward, as they justly may, in the consciousness of the good they have achieved; in the pious aspirations which they have excited, and the virtuous resolutions which they have strengthened in the minds of their numerous and grateful readers.

To all others, known and unknown, who have in any way aided us by their good words, their sympathies, or their prayers, we beg to render the expression of our thanks; and to solicit, not for our own sake, but for the sake of the principles which we advocate, a continuance of their friendly encouragement and support.

The Church in New York.—The "Gospel Messenger, and Church Record of Western New York," published at Utica, thus prefaces an insertion from this paper of Bishop Onderdonk's notice requesting information of ordinations and consecrations in this diocese which may be desired during the ensuing season:—

"As our paper continues to have its accustomed circulation in the eastern part of the state, as we are 'not divided in affection,' though separated in our diocesan relations, and as we wish to render the Messenger convenient for our brethren as well in the old as the new diocese, we shall always be gratified to give all such notices as the following, and hope that our beloved friend the bishop, and our brethren generally will favor us with their requests and notices to any extent suitable to the design of our sheet."

In the sentiments and feelings expressed in the above paragraph we most cordially concur. It is to none a matter of more joy than to ourselves that the division of this diocese, so happily consummated, affects only diocesan bounds and organization, but is by no means a division in feeling, affection, or principle. We follow with much pleasure the lead of our venerable brother, and tender our columns to our sister diocese, in which we have been favored with an interest and approbation that we hope ever to deserve, as an organ of communication in all matters interesting to its members. We trust that the unity of the Church in this state, which its division into two dioceses has not in the least affected, will by God's blessing continue unbroken and be daily strengthened. It will always give us pleasure to hear of the continued and increased circulation of the Messenger in this diocese, while we hope also for a continuance and increase of that good will, approval and patronage, with which our paper has, from its commencement, been favored within the portion of the state which is now the Diocese of Western New York. Let each paper belong to both dioceses. We are happy to say that the sentiments we now express are cordially approved by our bishop, and in application of them we insert with much pleasure the following call of a Special Convention of the western diocese, published in the Messenger.

Special Convention.—*Whereas,* in the Primary Convention of the Protestant Episcopal Church, in the Diocese of Western New York, held in the village of Geneva, November, 1838, certain resolutions were adopted relating to the consecration of the Rev. William Heathcote De Lancy, D.D., bishop elect of the said diocese:—and

Whereas the acting bishop of the said Church has been requested by a resolution of the same Convention "to call a special meeting of the Convention at the time and place appointed for the consecration," and has "deemed a compliance with that request in all respects right and proper:"—

Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the Diocese of Western New York, that a Special Convention of said diocese will be held in St. Peter's Church, in the village of Auburn, and county of Cayuga, on Wednesday, the eighth day of May next, at 10 o'clock, A. M.

By order of the acting bishop,
Pierre A. Proal,
Secretary of Convention.

Utica, February, 23, 1839.

Music of the Church.—The books reviewed below were placed by us in the hands of a friend, in whose knowledge of the subject of which they treat we have reason to confide, with the request that he would give (what, if he had understood the subject, the editor would himself have endeavored) an impartial opinion of their respective merits. The result, we confess, has somewhat surprised us, and is by no means congenial with our local and personal preferences; but *fiat justitia, ruat cœlum,* and so we give the review to the public with the simple remark, that neither editor nor reviewer claims to be infallible; and if they are in error, the columns of the paper are open for their correction.

Music of the Church. A collection of Psalm, Hymn, and Chant tunes, adapted to the worship of the Protestant Episcopal Church in the United States. Sixth edition. New York: published by Elam Bliss, and sold by Louis Sherman at the Protestant Episcopal Press, &c. &c. 1838.

Music of Christ Church, and St. Stephen's; being a collection of Psalm and Hymn tunes, original and selected, as sung in those Churches. Harmonized for four voices, and provided with an Organ or Paino forte accompaniment. By W. H. W. Darley, Organist of St. Stephen's Church, and J. C. B. Standbridge, Organist of Christ Church. Philadelphia. Published by James Kay, jun & brother, No. 122 Chesnut street, Philadelphia.

We had intended, some weeks since, to throw together some observations on the character of the collections of music now in use in the Church, as an appropriate appendix to the hints then given respecting the qualities which, in all ordinary cases, *should* distinguish the praises of the sanctuary. A fit occasion is now offered by the appearance of the two works above named. These are particularly entitled to consideration, from the fact of their having been issued with a view to an extensive circulation in the Church; and in such case, their influence must be considerable in moulding and determining the standard of our sacred music.

The first of these works is an old acquaintance of about ten years' standing, and now presented in a sixth edition. It has long ago found its way into the choirs of our churches in every part of the country, and has followed the track of the Prayer-book with so steady a pace, that Brady, & Tate, and our other rhyming worthies, seem linked with the "Music of the Church" by a sort of solemn league and covenant. The work may be viewed as consisting of three divisions, viz. Tables, Tunes, and Chants. In the first of these there are evidences of great ingenuity and care on the part of the reverend editor, and they are wrought out with a degree of accuracy and foresight which far surpasses any similar apparatus for the convenience of choirs, that we have ever seen. Those who have been annoyed by the want of tact and judgment, sometimes displayed by choristers, in the selection of tunes appropriate to the words, will easily appreciate the worth of a series of tables so admirably adapted to remove this grievance.

It would be pleasing if we could honestly speak with the same commendation of the *musical* part of the work, and pronounce it either faultless, or disfigured only with typographical errors, and ordinary imperfections. A critic's eye might have glided smoothly over many a fault, in a work where extraordinary merit was not asserted; but in the present case, forbearance is nipped in the bud, by the high pretensions to scientific merit which are avowed in the preface. It is said that "the harmonies have been arranged with scrupulous attention to accuracy and purity;" that "the harmonies of all the tunes have been corrected, and the organ accompaniment arranged by Mr. P. K. Moran, organist of St. John's, New York, whose long-established reputation gives assurance that this part of the work is well done;" and that the talents of several other professional gentlemen, whose names are given, have been brought to bear on the work in the same direction. Under *such* auspices, we had a right to expect a degree of perfection corresponding with so brave a challenge to criticism. But we have been sorely disappointed, and feel bound to say, that the defects of the book are far too glaring to justify the expectations raised by the preface. Its pages present such an array of disallowed progressions, bad government, false relations, awkward distribution, and offences against good taste, that a column or two of the Churchman might easily be filled with examples. Nor are these the only faults. Many fine and beautiful melodies have been modernized and trimmed to the death, and others overlaid with uncouth harmonies, which remind us of a Praxitelian statue bedaubed with lead-colored paint. These are blemishes which should not have been perpetuated in a sixth edition, and that issued at a time when, we trust, the Church is anxious for the regeneration of her public praises. A careful revision of the work, and the purgation of such errors, is an act of justice, which should not have been so long delayed; and if the preface is to stand unaltered in future editions, this course might be demanded on still higher considerations, and we hope will be adopted.

The other work whose title we have transcribed, has recently been issued, and consists of "psalm and hymn tunes, original and selected," as sung in Christ Church, and St. Stephen's, Philadelphia. The engraving and external appearance of the work are more elegant than common in books of this class, and do much credit to the publishers. But this is the least praise due to the work. It is evident, at a glance, that skilful and well-trained harmonists have here been laboring with nice discrimination and keen-sighted vigilance. After traversing its 160 pages, we have detected scarcely half a dozen breaches of the laws of counterpoint; and these are, for the most part, the conscious deviations or licenses of theorists who knew their ground. One of these, however, on page 48, in the second bar, is so extraordinary, that we know not how it could have escaped the composer. Three consecutive perfect fifths between the extreme parts could hardly have been penned by a writer like Mr. Hommann, except in a trance, especially in a tune abounding with evidences of science and exquisite taste.

A large portion of the present work consists of original compositions by the accomplished editors and other professional gentlemen.* While all of these are remarkably correct, there is a diversity of style which adds to the value of the book, and adapts it to every shade of feeling and taste in those who may employ it. If we were to single out any as fine models and original conceptions, we would name such tunes as Dorr, Bethune, Manly, Moore, Bishop White, Taylor, Addison, and Standbridge. These speak for themselves, and manifest talent of a high order. Many of the contributions of Mr. Hommann are characterized by an originality and breadth of thought, together with an intrepidity in the distribution of his harmonies, which seem to mark him out as a close student of the German school of music. A hint is all that is necessary to such an one, to avoid a slight tendency to mannerism, and a too ready compliance with the popular taste for repetitions and pet cadences, &c. Of these things, the less we have in the Church, the better.

One or two tunes formed of scraps from Haydn's Creation, we hope the editors will omit in a second edition. Such adaptations are almost always failures, and inferior to the current tunes with which they are associated. It is also to be regretted that the magnificent tune of Reginald Spofforth, on the 50th page, should have been again issued with the scars it received in Boston, rather than in its original form as given in the London copy. These, however, are points which do not affect the value of the work, and the editors deserve all praise for the faithfulness with which they have gone through their laborious enterprise.

* We observe one also by the late Rev. Dr. Bedell.

The following communication has reference to an article in a late number of our paper headed "Alexander Campbell." We had intended to accompany it with some remarks, which unforeseen circumstances have prevented. Possibly we shall advert to it in our next.

To the Editor of the Churchman.

In behalf of a small company of believers, assembling for worship and exhortation at No. 80 Green-street, we desire to express our acknowledgments for the candor and courtesy of your remarks prefacing the extracts from an article in the Biblical Repertory, by the Rev. Mr. Landis, which appeared in the Churchman of February 9. The spirit by which those remarks are characterized, imbued as they are so thoroughly with "charity that thinketh no evil," commands and receives our warmest gratitude.

We are encouraged by your candor to ask a little space in your columns for a brief exposition of the doctrine and practice by which we are separated from the multitude of Christians around us; separated under an humble trust that what we believe and do is right, unaccompanied by any presumptuous assertion that what others believe and do is fatally wrong; our only aim being to find out and to perform the will of our heavenly Father, confiding in his mercy and his love for the acceptance of our imperfect services, and condemning none lest we also be condemned.

But first, permit us to remove the impression that may have been made upon your mind, and the minds of your readers, by the assertion of Mr. Landis, that we are Unitarians; which we hope to do by a short statement of what we believe, on the authority of the Scriptures, respecting the Son of God.

We believe, then, that Jesus is the Messiah promised in the old covenant; "of the family of David, a man of sorrows, and acquainted with grief," but foretold to be "the mighty God, the Everlasting Father, the Prince of Peace; cut off not for his own sins, but for the sins of his people, yet the Messenger of the Covenant, whose kingdom is to be an everlasting kingdom, and his dominion to have no end."

We hold that the prophetic sayings concerning the coming and power of Jesus are abundantly fulfilled by the facts related of him in the new covenant. His miracles, his life, his teaching, and his death and resurrection, give us ample warrant for attaching a signification to the words of the apostles respecting our Lord, not only as strong as their language will permit, but wide as our limited conceptions may enable us to grasp; that he is the "image of the invisible God—that he is before all things, and that by him all things consist—that he is at the right hand of the Father—that the Christ is God over all, blessed for ever."

From the lips of this adorable Saviour also we take this declaration and commandment, "I and the Father are one. Go and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost."

These declarations and sayings we believe, not pretending to have full understanding of their import, any more than we have, or can have, in this life, of the being and attributes of the Almighty, or of the workings of his providence, farther than they are expressly revealed to us in his sacred word; nor do we seek to know more than is revealed, believing that all which is necessary for our salvation is plainly and intelligibly declared in the Scriptures, and that what is not so declared we have neither the power nor the obligation to discover or to comprehend.

Upon this principle we make no effort to investigate the mysteries involved in our Saviour's divine and human nature, or the principles upon which our Maker was pleased to make him a sacrifice for us; or how by his death sufficient atonement was made for the sins of a guilty race; or any other of the awful mysteries darkly exhibited in the plan of man's redemption. Upon all these we take what is written, and that believe; seeking to know no farther, as being assured that if it were needful for us to know more, more would have been revealed.

You can judge, Sir, for yourself, whether thus believing we are Unitarians or no.

For ourselves, we are the followers of no man, but of the "man Christ Jesus." What he and his apostles have left on record for us we believe, and what he and his apostles have enjoined upon us, that we do. And first, we take the concurrent words of all the apostles to this effect, "Repent, and be baptized every one of you, in the name of Christ Jesus, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Herein lies all our doctrine. With this we find the Scriptures all in harmony, every where teaching repentance, faith, baptism, and the remission of sins. To this effect we find their teaching plain; and believing this to be the will of God, and enough, we look no further.

But we must not forget that we are asking a favor, and that it becomes us to use moderation in our asking. We will therefore trespass no further on your kindness, but conclude with saying, that if any one feels desirous to know more of our practice and belief, our doors are open every Sunday at half-past ten, at three and at seven o'clock, and also every Wednesday evening, at No. 80 Green-street; and that we are always happy to receive the visits of such as may wish to join with us in worship.

In behalf of the disciples in Green-street.
Jonathan Hatfield,
Eleazar Parmly.

New York, March 5, 1839.

Florida Convention.—The following extracts from the journal of the second Annual Convention, will show the laudable efforts which our brethren in this remote section are making for the extension of our common Church.

On motion of the Rev. Mr. Lee, it was

Resolved, unanimously, That the subject of an union of this diocese with the Dioceses of Georgia and Alabama, be reconsidered.

Whereupon, the Rev. Mr. Lee submitted the following resolution.

Resolved, unanimously, That the Conventions of Georgia and Alabama concurring, that it is expedient that the Dioceses of Georgia, Alabama, and Florida do associate and proceed to the choice of a bishop to exercise jurisdiction in each of the said dioceses, agreeably to the 2d section of the 1st canon of the General Convention of 1838, on condition that no clergyman canonically resident in any one of the said dioceses be eligible to the Episcopate of the said associate dioceses. The motion being seconded, was unanimously adopted.

On motion of Mr. Wm. Marvin, the foregoing resolution was referred to a special committee, with instructions to report the necessary details for carrying the said resolution into effect.

The president appointed the Rev. Francis P. Lee, and Messrs. Marvin and Field, as this committee.

On motion of Rev. Mr. Lee, the president was added to this committee.

On motion of Mr. Betton, the Committee on Finance was instructed to report a plan for raising the salary which this Convention will pay to the bishop, should one be chosen in pursuance of the foregoing resolution.

The special committee appointed to report the necessary details for carrying into effect the resolution of this Convention relative to the association of the Dioceses of Georgia, Alabama, and Florida, for the election of a common bishop, beg leave to report:

That having had the same under consideration, they recommend to the Convention the adoption of the annexed resolutions. Respectfully submitted, Francis P. Lee, *Ch'man.*

I. *Resolved,* The Conventions of Georgia and Alabama concurring, that it is expedient, that the Dioceses of Georgia, Alabama, and Florida, do associate and proceed to the choice of a bishop to exercise jurisdiction in each of said dioceses, agreeably to the 2d section of the 1st canon of the Convention of 1838, on condition that no clergyman canonically resident in any one of the said dioceses shall be eligible to the Episcopate of the associated dioceses.

II. *Resolved,* The same Conventions concurring, that the said dioceses do associate for this purpose at a meeting to be held at Columbus, in the State of Georgia, on Saturday, the first day of June, 1839.

III. *Resolved,* That the president of this Convention have power to change the time or place, or both of said meeting, if on correspondence with the Dioceses of Georgia and Alabama, he should have reason to think that a change would be more favorable to the convenient and successful prosecution of the design; provided that he give sufficient notice of such change to all the parishes of this diocese.

IV. *Resolved,* The same Conventions concurring, that at the time and place of meeting, the following proceedings be adopted:

Let the members thus associated join in opening religious services.

After services, let the joint body organize, by electing a chairman and secretary, and settling any needed rules of order, &c.

Let each Convention report to the joint meeting, what salary its diocese has agreed to pay to the common bishop.

Whereupon, let the joint meeting declare by a resolution, the whole amount of the three salaries, and that each diocese is pledged for the payment of its own salary only.

Let the joint meeting then adjourn to a definite time, to allow the several Conventions to meet.

Let each Convention meet and elect a bishop.

At the adjourned joint meeting, let each Convention report thereto the result of its election.

If the several Conventions have united in the choice of the same person, let the joint meeting resolve, that the Dioceses of Georgia, Alabama, and Florida, having, agreeably to canon first, section second of the General Convention of 1838, associated and proceeded to the choice of a bishop, and having united in the choice of the Rev. A. B., he, the said Rev. A. B. is declared by this joint meeting of the said three dioceses, to be chosen agreeably to said canon, Bishop of the Dioceses respectively of Georgia, Alabama, and Florida.

Let the members of the respective dioceses then sign the testimonial required by canon 3d section first of the General Convention of 1832.

Let the chairman of the joint meeting be furnished with attested copies of all the proceedings of the several Diocesan Conventions, and of the joint meeting relative to the election, to be by him laid before the several standing committees, and presiding bishop, agreeably to canon five, section one, General Convention of 1832.

V. *Resolved,* That the president of this Convention be directed to transmit duly certified copies of the above resolutions to the Conventions of Georgia and Alabama respectively, requesting their concurrence to the same, and upon receiving notice of such concurrence, he is hereby authorized and directed to call a Special Convention of this diocese agreeably to the provisions of the foregoing resolutions.

On motion, made and seconded, the foregoing resolutions were unanimously adopted.

The Committee on Finance presented the following report.

The Finance Committee, who were instructed to report a plan for raising the salary which this Convention will pay the bishop of the diocese, should one be chosen in pursuance of the foregoing resolutions, beg leave to report:

That the amount of the annexed assessments will, in their opinion, be sufficient to defray the contingent expenses of the diocese during the next year, and also pay the salary which may be agreed upon by the Special Convention, to be held in Columbus in June next. The committee recommend that this Convention do not fix the salary which this diocese will pay to the common bishop, but leave it to be settled by the Special Convention; provided it do not

exceed one-third of the whole amount to be paid by the three dioceses.

The committee therefore recommend the adoption of the following resolutions. Respectfully submitted, T. R. BETTON, *Ch'man.*

Resolved, That the following sums be assessed in the several parishes of the diocese to be paid at the next Annual Convention, provided a bishop be elected according to the foregoing resolutions: but should no bishop be elected, the assessments already reported, shall alone be paid; namely,

Tallahassee, $300; Pensacola, $250; Apalachicola, $250; St. Augustine, $200; St. Joseph, $100; Jacksonville, $100; Key West, $100; Quincy, $100; Marianna, $100.

Resolved, That the Special Convention, in June next, determine the salary which this diocese shall pay to the common bishop, and that in the opinion of this Annual Convention, the said salary should not exceed one-third of the whole amount to be paid by the three dioceses.

On motion, the resolutions were unanimously adopted.

THE STATE OF THE CHURCH.

The Committee on the State of the Church then presented the following report.

The committee on the state of the churches, having examined the several parochial reports and the minutes of the Standing Committee, are happy to report to the Convention; that, of the 9 parishes which compose the diocese, 8 have presented parochial reports, and been represented by lay delegates in this Convention, and that the other, St. Joseph's Church, at St. Joseph, appointed a delegate who, as the committee have been informed, was expected to have been in this city last week. This fulness, both in the reports and in the lay representation, the committee consider a favorable indication of the state of the diocese; and with a view to encourage it so far as relates to the reports, and to make its execution still more easy, they recommend the adoption of such parts of the annexed resolutions as relate to the subject.

From the 8 parochial reports received, namely: from Pensacola, Marianna, Apalachicola, Quincy, Tallahassee, Jacksonville, St. Augustine and Key West, the committee have collected the following statistics of the diocese.

Baptisms reported in 7 parishes, 61; confirmations by Bishop Kemper, in 3 parishes, 25; marriages in 5 parishes, 22; funerals in 6 parishes, 38: communicants in 7 parishes, 100; ***Sunday Schools,***—teachers in 3 parishes, 18; scholars in 3 parishes, 95; vols. in two parishes, 622; moneys reported in 1 parish, $111; families in 4 parishes, 108.

In examining the reports to make out the above summary, the committee have been struck, and their labors much increased, by the different ways in which the reports are drawn up; and as uniformity in this matter, is really desirable and also easily attainable, the committee recommend the adoption of the first of the accompanying resolutions.

The committee would further remark in relation to this subject, that they believe the assessments of the last year for the expenses of the present Convention, have been generally paid by the several parishes, although no mention of such payments is made in any of the reports but one. As this is a matter in which the reputation of the parish is in a certain way concerned, it seems to the committee quite desirable, that the parochial reports should be explicit on the subject.

The committee would not fail to mention, among the favorable symptoms of the diocese, the admission of two new parishes at this Convention. The organization of St. Luke's Church, Marianna, and St. Paul's Church, Quincy, are fit subjects for congratulation; and their future importance may be estimated by the fact, that they have each pledged themselves for a thousand dollars as the rector's salary for the first year. When it is remembered that both these parishes owe their existence to the missionary operations of the diocese, and that these operations have now continued barely one year, the Convention, it is hoped, will feel the importance and see the great encouragement which exists for prosecuting its missionary plans zealously and liberally.

The committee beg leave to refer the Convention to the report of the Convention Missionary Committee, for the state of the Church, as to its missionary operations.

The committee are glad to learn from the reports, that before the next Annual Convention, four new churches will probably be ready for consecration. At Apalachicola $7,500 have been already subscribed for erecting a church, and the building is reported to be at this time "in a very considerable state of forwardness." At Quincy, where peculiar facilities exist for building, a plan for a church to cost five thousand dollars, and containing 52 pews, on the ground floor, has been prepared, and between three and four thousand dollars have been already subscribed for its erection.

At Jacksonville "a subscription has been partially circulated for building a church, and much liberality manifested," and the rector reports, "it is confidently hoped that during the present year this most desirable object will be accomplished."

At Key West they have commenced the erection of a stone edifice on an eligible lot, given for the purpose.

A comparison of the above statistics with those of the last Convention, will furnish solid ground for thankfulness to ALMIGHTY GOD, and for strong encouragement for the future. But while the committee have, with gratitude and pleasure, dwelt upon these animating tokens of the divine favor resting upon our diocese, they have at the same time been forcibly reminded of the severe and melancholy loss which we have sustained since the last Convention. Among those who were members of that Convention, and by their course and labors assisted in organizing the diocese, and in preparing its constitution and other papers, the Rev. Mr. Woart, Judge Cameron, and Dr. Stewart, were eminently active and useful. The awful calamity which terminated as in an instant, so many valuable and useful lives, is too fresh in the minds of all to require description. Long will it be before Florida recovers from the effects of that blow, and perhaps nothing in Florida suffered more severely from it, than the Church itself. Let us therefore pray and strive that the almighty Being, who for holy purposes doubtless sent the chastisement upon us, may sanctify it to the spiritual improvement of us all.

Besides the loss of the Rev. brother mentioned, the committee have to report that the Rev. Mr. Charles Jones has removed from Apalachicola, to New York, and that at his request, the clerical members of the Standing Committee have granted him the letter of dismission required by canon 4 of 1835. On the other hand, the present committee are glad to notice on the minutes of the Standing Committee, that two presbyters have been admitted into the diocese, the Rev. F. P. Lee, to fill the vacancy in the church at Tallahassee, and the Rev. J. Jones to the newly organized parish in Quincy. The committee report to the Convention and recommend for adoption, the third of the subjoined resolutions relative to the proceedings of the Standing Committee.

In conclusion, the committee would express their earnest wish, if not confident hope, that before the next Annual Convention, we may have zealous and faithful ministers labouring with encouraging success at Apalachicola, Marianna and St. Joseph. All which is respectfully submitted.

JOS. R. SAUNDERS, *Chairman.*

COMMUNION IN LENT.—We have been asked more than once, whether it were usual, either in this country or in England, to abstain from the administration of the communion during Lent, especially on Good Friday; and if so, whether such custom were in any sense imperative. What the usage may be in England we do not know; but in this city, so far as our knowledge extends, the monthly communions happening in Lent are celebrated as at other times. We have been informed of ordinations which have been held in Passion Week, on which occasions the communion was of course celebrated. We have never known an instance of its celebration on Good Friday, but can imagine no good reason why it should not be celebrated on that day, while there are some considerations which seem to render it particularly appropriate.

The Eton Latin Grammar, or an Introduction to the Latin Tongue; propria quæ maribus, quæ genus, and as in præsenti, Syntax and Prosody, given in English, together with rules for construing, and a short system of Rhetoric. First American edition, arranged and edited by the Rev. JAMES COGHLAN, A B., Queen's College Cambridge, (England,) and Rector of St. Paul's Church, Flatbush, L. I. "Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.* New York: Louis Sherman, Prot. Epis. Press. 1839.

"The chief merits of this work," says the editor, "are its simplicity; its being unincumbered with notes of no service to the beginner; and its containing solely what is necessary for the Tyro to study." We believe this to be a fair statement; and we may add that if time is any test of merit, or if a tree may be known by its fruits, the present compilation must stand deservedly high; there being few works of the kind which have had the benefit of longer prescription, or have given the first impress to more numerous and accomplished scholars. The American editor has translated those parts of the grammar which have been heretofore in Latin; he has given the rules of construction from Line's Latin Primer, remarks on the order of construing from Schiller, and a very useful explanation of tropes and figures of speech from Stirling. We have long thought this grammar exceedingly well adapted to the purpose of fitting boys for college, and have been surprised that it has not before been introduced into our schools. It is clearer and less cumbersome than many of the compilations which have been in use among us, and infinitely superior to such wretched attempts to improve upon it as that made by the London University.

At a recent meeting of the Missionary Board of the Education and Missionary Society of the Diocese of New York, the Rev. Lloyd Windsor, who had resigned the missionary station at Fayetteville and Pompey, Onondaga county, in the Diocese of Western New York, was appointed missionary at Geneseo, Livingston county, in the same diocese; and the Rev. John Noble, deacon, missionary at Fonda, Montgomery county, in this diocese.

CLERICAL CHANGE.—The Rev. David Huntington, late a presbyter of this diocese, having removed with a letter of dismission to that of Maryland, and been there received, has changed accordingly his canonical residence.

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priest's Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready

THE LATE REV. HUGH JAMES ROSE.

Not having received our English periodicals of last month, we are indebted to the Banner of the Cross for the following from the British Magazine.

In our brief register of "clergymen deceased," will be found a simple notice of an event which has deprived the Church of one of its most conscientious and efficient defenders, literature of one of its brightest ornaments, and a large circle of friends of one endeared to them by a rare union of those qualities which make the man most loved where he is best known.

To speak of the death of Mr. Rose as we ought to speak, would at no time be easy; but at the present we feel it to be impossible. We are, however, aware, that to the pages of this magazine our readers, (those especially who know how nearly it owes to him all that it possesses of influence and usefulness,) will naturally look for a memorial, in some degree at least befitting the occasion. And we trust that we shall not disappoint this expectation, if we seek only to defer our memorial until we can assure to ourselves that collectedness of mind, which, keeping in check the first excitements of grief for our great loss, may so chasten our expression of it, as to incur no risk, by any unmeasured language, of doing injustice to the memory of this truly admirable person. Such a memorial we hope will not be delayed beyond the next month. Meanwhile, we are persuaded our readers will thank us for transferring to our columns the following extract from the Brighton Gazette of the 17th ult.

"It is with more than ordinary sensations of grief that we record the death of one of the most gifted men of his age, the Rev. H. J. Rose, a native of the eastern part of this county. For some time past the health of the deceased had been on the decline, and lately he had been advised to try a warmer climate; not so much with any idea of recovering his health, as of receiving a temporary relief from the disease under which he had for so many years labored. He had proceeded as far as Florence on his way to Rome, where it pleased the Almighty to remove his soul into a better world. He has left a widow, but no children to lament his loss, besides an aged father and mother, to all of whom he had proved himself a blessing and an honor.

"To say that the death of such a man as the late Mr. Rose is a public loss, is to say but little. Never, perhaps, humanly speaking, was the death of any single individual more calculated to be deeply felt and regretted. Other men's labors may have been more extensive and voluminous, but few men's more fruitful of good. Deeply read in the history of the Church, and polished to the highest degree in the classics of Greece and Rome, he became, at an early age, a champion of the Church and of general literature at the same time. And we rejoice to say he labored not in these great causes in vain. The first thing that seems to have struck his attention at the university was the undue preference given to mathematical studies, to the sad discouragement of the more noble and endearing attainments of literature. To the correction of this bias, as Christian Advocate, he bent his great and varied powers, and with the best success. Several admirable improvements have been introduced into the educational course in Cambridge, in consequence of his efforts. But, what of all, perhaps ranks him highest, are his exposures of the fallacies of the German schools, which have of late years become popular under a variety of forms, so as to endanger the very being of the Christian religion. Almost single handed he took up the cause of primitive Christianity against Neology; and he has lived to see his labors crowned with a no small portion of triumph. Had he been spared he might, as we doubt not he would, have had the joy of seeing yearly fresh proofs of the soundness of his views, and the hollowness of those of that class of divines to whom he was opposed. Had he been spared he might have added much to the debt which the Church and the country already owe to him for the high tone of feeling, and thinking, and acting, which he has been the instrument, in GOD's hands, of producing throughout all the ranks of the clergy. Many a young man has blessed the hour when he first heard the impressive eloquence of his lips in the university pulpit: and many more, who had not that advantage, still bless the day, when he gave his discourses "On the duties and commission of the clergy" to the world. But had he been spared ever so much longer, he could not have rendered it more clear to the world, that his piety was of the most sincere kind; that his conduct, public and private, was that of genuine faith, and that his attachment to the Church of CHRIST planted in these realms, was of the most unadulterated and devoted kind. It was his distinction to be, in the proper sense of the phrase, a high Churchman; and it is his glory now he has gone from this world, to have left many high Churchmen behind him, treading though at a distance, in his own steps. It is for the historian of the Church, and not for us, to enter into his character at full length. We confine ourselves to a mere notice of his decease, with one or two of the features by which his life was distinguished, and for which, among many others that we cannot now revert to, his death is to be so greatly deplored. It would be to present but a half view of him, however, did we close this brief notice of the exalted individual in question, without adding a word or two upon his character as a parochial clergyman.

Painful as the state of his health must have rendered the discharge of his pastoral duties, even from the earliest days of his ministry, no man ever felt more sincerely the awful responsibility of the sacred office than did the deceased. This he conveyed in almost every thing which he wrote and uttered, and in such a way that the most callous could not fail to perceive, and to be impressed by it. The writer of these lines (most unworthy of their subject!) has had the happiness to know that the ministrations of his hands, in a parish where much irreligion prevailed, were blessed in an extraordinary degree. Hundreds are the souls among the poor who are yet after an interval of nine years, ready to attribute their first impressions of religion to the simple and affectionate exhortations and addresses spoken by him in the course of a few years among them. It would be an insult to the memory of so great and good a servant of CHRIST, to say that he was an *attractive* preacher; though his preaching not only captivated all hearts, but was the admiration of all who had either the taste to discern or the virtue to honor excellence in that most difficult and rare of all sacred accomplishments—the art of speaking with power and intelligibility to a congregation composed of the various grades of society. Perhaps no preacher was ever more free from the ambition of making proselytes to himself than he was; and no man probably ever made more than he did, or in a more legitimate way. Spurious eloquence he had none. All glitter he shrunk from in the pulpit and in his mode of living, as unworthy of the sacred mission upon which he had been sent forth, and of the self-denying character of Christianity. Nothing could be more dignified than his appearance and manner, when clothed in the robes, and engaged in the offices of his profession. In the tones of his voice there was even much to favor the peculiar and impressive form in which his ideas were conveyed to the ears of his audience.

These—such, alas! is the inadequacy of any attempt to retain in words the picture of one who has been withdrawn from a world of sense to a world that is invisible—*these* are but a few meagre touches of the great *master in Israel* who has fallen and been removed from among us. We hardly know where to look for one with so much learning, talent, and self devotedness to the cause of GOD, and possessed in the same degree of those secondary qualities which are wanted to make the former *tell* on the world, that will be able to supply the void which his fall has made. But though we may grieve at this circumstance, we must not repine. His memory and his acts are still with us, left as a legacy to incite and enable others to imitate his virtues and emulate his zeal. With these, then, let us rest satisfied, and make that use of them, for which Providence designs all such solemn bequests.

SUMMARY.

Spirit of Missions for March.—Some of the principal matters of missionary intelligence are as follows.

The Rev. J. R. Goodman has been appointed a missionary to Greensborough, Alabama, and the Rev. Darius Barker, to Jonesville, Michigan.

Bishop McCoskry has accepted his appointment as substitute for the preacher of the annual sermon in June, before the Board of Missions.

Bishop Polk has complied with the request of the Foreign Committee to visit Texas.

The congregation at Michigan city, Indiana, collected after a sermon by Bishop Kemper, fifty dollars for missions.

The Domestic Committee have determined to support five missionaries in Arkansas for the next three years.

The school under the direction of the Rev. Mr. Benton at Crete, in Greece, numbers 120 and is very promising.

The contributions for the last month for domestic missions amounted to $4414 32, and for foreign missions to $2783 17.

Southern Churchman.

Ordinations.—On the morning of Ash Wednesday, Feb. 13, in St. Stephen's Church, Philadelphia, Mr. Oliver A. Shaw, and Dr. Edward Rice, were admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Dr. Ducachet, the rector of the church; the sermon and exhortation were delivered by the bishop, and the candidates were presented by the Rev. Mr. Clemson, and the Rev. Dr. Ducachet.

Frederick A. Wadleigh, was admitted to the holy order of deacons, by the Rt. Rev. Bishop Griswold, at Amesbury, Mass., on Sunday last. The candidate was presented by the Rev. Mr. Taylor. Confirmation was administered after the services.

At a special ordination held by the Rt. Rev. Bishop Griswold, at Christ Church, on the 13th inst., the Rev. Thomas R. Lambert, Chaplain U. S. Navy, was admitted to the holy order of priests. The candidate was presented by the Rev. Mr. Croswell, and the Rev. Messrs. Watson and Munroe were present and assisting.

Diocese of Ohio.—An ordination was held on Sunday morning, Feb, 3, in the Chapel of Kenyon College, by the Right Rev. C. P. M'Ilvaine, D. D.; when William Willey Arnett, was admitted to the holy order of deacons. The sermon was preached by the Rev. Dr. Sparrow, and the candidate presented by the Rev. Mr. Muenscher.

The late Bishop of Durham.—It came out in evidence before the committee of the House of Commons, appointed to inquire into the value of church property, upon the examination of Thomas Davison, Esq., that the late Dr. Van Mildert, the pious and exemplary Bishop of Durham, dispensed at least £10,000 a year in charities within his diocese. It may be questioned, taking all circumstances into consideration, for it has been shown upon the authority of parliamentary documents that the average of the good bishop's income was under £20,000 a year, whether there is upon record an instance on the part of an individual member of society of disinterestedness and munificence at all to be compared to this. It is certain, however, that all the bishop's charities and acts of mercy were dispensed in the most quiet and unostentatious manner, but, withal, upon objects only entitled to consideration.

Newcastle Journal.

Munificent Act of her Majesty the Queen Dowager at Malta.—We learn from our correspondent at Malta, under date of the 9th ult., that the Queen Dowager, lamenting the injurious effects resulting from the great want of church accommodation for the Protestant residents in that island, has announced her intention of erecting at her own expense a church capable of containing 1000 persons. An appropriate site has been granted by the local government; and the sacred edifice, which is to be dedicated to St. Paul, is to be commenced immediately. The cost will be from £6000 to £8000.—*St. James's Chronicle.*

Geneva College.—It is with great pleasure that we have before us, in the catalogue of this institution, a very strong evidence of its prosperous condition. The whole number of students, including the undergraduates in the college, and medical class which has just closed its session, is 126.

The freshmen class now consists of twenty, a larger number than we believe ever previously to have been found in these walls at any one time. We are peculiarly pleased with this. Let young men who would have a thorough education begin at the bottom, and work upward from a well-laid foundation. Such a foundation we are confident the present laborious and able faculty will lay for all those who set themselves at work determined to commence at the beginning, and not to run before they have learned to walk. It is the plan of good sound sense which the college has adopted,—that of making thorough scholars. They may not for a few years have as much numerical reputation, but they will have what is vastly more valuable; and her sons will yet say, "It was good for us to be there." For among the advantages that we see opening, are those which are to be gathered from—not barely a little knowledge of Latin, Greek, and philosophy, natural and mental—but a regular system of what should be the pole-star of every teacher, CHRISTIAN EDUCATION.

We are indeed glad to see this indicated in the very names of the different edifices. It was very well to call the old building ***Geneva Hall,***—for the village should be held in honorable association with the seminary upon the bank of its beautiful lake. It was still better to call the second building ***Trinity Hall,*** not only because such a name is a becoming tribute to that worthy corporation in the city of New York, from which Geneva College has had so many substantial proofs of good will; but because in an institution designed to raise itself upon the basis of religion combined with learning, it is very appropriate to give a name that at once indicates adherence to the Gospel. We hope it will not be long before we shall see the third edifice erected, and bearing the name of him who took an early and deep concern in the establishment, and then we shall have ***Hobart Hall,*** and we hope a Hobart professorship, well sustained.

Utica Gospel Messenger.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York,—Fourth Sunday in Lent, March 10, confirmed 31 in Christ Church.

OBITUARY.

Died at Maysville Ky. on Thursday, the 28th Feb., Mrs. Hannah M. Grundy, wife of Rev. Robt. C. Grundy, and daughter of the late Isaac Canfield of Morristown N. J.

The following notice of the death of Mrs. G. we extract from the Maysville Eagle. "To the charms of a highly cultivated mind, she added the graces of the accomplished lady, and devoted Christian. Her life was one of active benevolence, and a living portrait, of all the Christian virtues. Her death though painful, was peaceful; though sudden, was composed. In her removal from this world her young infant (four days old) has lost an excellent mother—her husband a devoted wife—the Church an exemplary member—and society one of its brightest ornaments. Heaven we feel assured has gained one new inhabitant, whilst her friends on earth have been called to part with one whose loss they cannot estimate: as a minister's wife she was eminently qualified to be the companion of her husband in his walks of usefulness. To the poor a benefactor, to the young a guide, to the sick and afflicted a friend, to all, a sister. She was indeed an ensample to the flock."

NOTICES.

The ladies attached to the Sewing Society of the Eighth Avenue Sunday school, intend to hold a Fair, on Monday, the 1st of April, during the day, and on Tuesday, 2d of April, during the day and evening, in the large school room, corner of Grove and Hudson streets, (entrance in Grove st.) at which they will offer for sale, a variety of fancy and useful articles, the avails of which will be appropriated to the payment of a debt incurred by the Standing Committee of the Sunday school in the erection of a suitable building for its accommodation.

The attendance and patronage of the friends of the school on this occasion will essentially contribute to the accomplishment of an object in which the future permanency and prosperity of the school is materially involved, and afford much satisfaction to the individuals who have heretofore borne the responsibility of its management.

A Special Meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will meet at the Sunday School room of St. John's Chapel, on Wednesday evening next, the 20th inst. at half past 7 o'clock.

G. G. VAN WAGENEN, Recording Secretary.

THE STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The attention of candidates for orders, and other persons interested in the proceedings of the Standing Committee, is particularly directed to the following resolutions of that body:—

"*Resolved,* That the Secretary call a meeting of this committee on the first Monday of every month, at two o'clock, P. M., provided there be papers in his hands requiring its action.

"*Resolved,* That special meetings be called only in cases of *extreme urgency,* and on the written-warrant to that effect of the chairman of this committee.

"*Resolved,* That whenever a special meeting of the committee is called, the Secretary shall specify in his notice the purpose for which such meeting is called.

"*Resolved,* That it is expedient and proper that all papers to be acted upon by this committee, be addressed by the applicant in whose favor they are drawn, directly to the Secretary.

"*Resolved,* That an official notice of these resolutions be inserted at least once a month, in such of the Church journals as the Secretary may deem expedient.

THOMAS HOUSE TAYLOR,
Secretary of the Standing Committee."

CALENDAR.

MARCH.

17. Fifth Sunday in Lent.
24. Sunday before Easter.
25. Monday before Easter and Festival of the Annunciation.
26. Tuesday before Easter.
27. Wednesday before Easter.
28. Thursday before Easter.
29. Good Friday.
30. Easter-Even.
31. Easter Day.

MARRIED.

On Tuesday morning, March 5, in St. Paul's Church, Whitehall, Washington county, by the Rev. Palmer Dyer, Mr. Marvin Clarke Sherwin, to Miss Lydia Jane Millard, all of Whitehall.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 27th Feb., has received the following contributions, viz.

From Miss H Spencer, of Guilford, Conn, for domestic missions, $50. By the hands of N G Ogden, from the Young Men's Missionary Society of St Luke's church, New York, $150, of which $1 is for Indian mission schools, and $5 to aid in erecting a church edifice at Evansville, Ind, $150; from Mr Anthony Morse, Elizabethtown, N J, his annual subscription to the General Missionary Society of the Protestant Episcopal Church, $7, equally divided between the two committees, $3 50; from a friend to missions, Cazenovia, Madison county, Western New York, $5; from a lady of Maryland, through Swords, Stanford & Co, $50, equally divided, $25; from the Rev. Charles P. Elliott, rector of St Mark's, Clarendon, S C, balance of his pledge of $50 for 1838, $20. By the hands of F H Stimpson, Esq, receiving agent in Boston, viz., from a lady, offerings of a small family, $3; from Trinity church, Saco, Me, by the hands of Mr S T Shannon, $18; from St James' church, Woonsocket, R I, $19 29; from Missionary Association of Trinity church, Boston, $80; from the Ladies Society St Mark's church, Warren, R I, by the hands of the Rev Mr Hathaway, $20; from St Paul's church, Boston, in part payment of a pledge of $500, by the hands of the rector, $100—$240 29. For domestic missions, from a friend, by the hands of the Rev H Anthon, $5. By the hands of W Waddell, jun, Esq, contributions of the friends of St Paul's church, Selma, Alabama, $10. By the hands of Thomas Robins, Esq, agent, from the infant scholars of St James' church, Philadelphia, $250; from a friend to missions, to be appropriated towards educating an Indian boy at Bishop Kemper's college, $7 50; from the family missionary box, Frederickton, Md, for domestic missions, $20; from a missionary box, Philadelphia county, for domestic missions, $5; from the Sunday school children of St Luke's church, Germantown, Penn, for Bishop Chase, per Rev Mr. Rodney, $15; from Christ church, Philadelphia, for domestic missions, per Moses Kempton, churchwarden, $160; offerings of St Stephen's church, Wilksbarre, Penn, for domestic missions, per Rev W J Clark, $29 22—$239 22. From S S, of New York, for Bishop Otey's Diocese of Tennessee, $30; from the same, for Bishop Kemper's diocese, Wisconsin, $30. By the hands of Thomas Robins, Esq, through Mr Aldis, from a member of St John's church, Chew's Landing, per Rev H R Harrold, for the general purposes of the board of missions, one half of $5, $2 50. By the same hands, and for the same purposes, from St Mark's church, Honeybrook, Chester county, Penn, per Rev G Mintzer, one half of $13 25, $6 63. By the same hands, and for the same purposes, family offerings, from John Paul, Esq, West Vincent, Chester county, Penn, per Rev G Mintzer, one half of $3 25, $1 62; Christmas and New-year's offering of Christ church, Juliet, Alabama, one half of $10, $5; from the Rev Ashbel Steele, missionary, the amount of a collection in St Paul's church, New Albany, Indiana, for the committee of domestic missions, $9. Total receipts, $783 26.

March 6, 1839.

☞ The above was prepared and sent to the office of publication for insertion in the Churchman of last week, since which time the treasurer has received the following:—

By the hands of the Rev Stephen Elliott, jun, a donation for the Domestic Committee, to be used as they may think best, from Mr John C Clarkson, a member of St Philip's church, Charleston, S C, $300; from the Rev H Hollis, a collection in Christ church, Danby, Tompkin's county, Western New York, for domestic missions, $3. By the hands of Allen A Rabineau, Esq, offerings of Trinity church, Monroe, Michigan, $15 33, and offerings of the Sunday scholars of said church, $4, in all $19 33, equally divided between the two committees, $9 66. Remitted by the Rev Henry H Prout, through C J Aldis, collection in St Matthew's church, Hillsborough, N C, one half of $22 50, $11 25. Remitted by Wm H Hubbard, Esq, agent at Richmond, Va, through C J Aldis, from a lady in Lunenburg parish, $3 75; from Raleigh parish, Amelia county, $4 75; from Rev Thomas Atkinson, Lynchburg, $10; from Captain David, Lunenburg C H, $5; from Mrs Charles Smith, ditto, $2 50; from Dr. Perry and family, $5; from Mrs Alice Ingram, ditto, $2; from Mr Rueben Epas, do, $2; from Mr Peter Raney, do, $1; from Mrs Robert A Atkinson, do, $2 50; from Mrs M T Cloverdale, one half of $5, $2 50; from Miss L G W, one half of 50 cents, 25 cents; from Rev Dr Wharton, one half of $1 50, 75 cents; from Dr Perry and family, Lunenburg, one half of $5, $2 50; from Mrs Robert A Atkinson, of Lunenburg, one half of $5, $2 50; from Mrs Alice Ingram, one half of $2, $1; from the Episcopal church, Raleigh parish Amelia county, one half of $4, $2—$50. Received from S. Savannah, one half of $20 $10. Total receipts for the week, $383 91.

March 13, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Remitted by Rev. Stephen Elliot jr. a Christmas offering of two families of Trinity Church, Columbia, S.C. $50. Received by the hands of the Rev. H Hollis, Danby, Tompkins Co. from a lady for Mrs. Hill's School $1; from Miss Evelina Finch, for do. $50; collection in St. Mark's Church, Candor, Tioga Co. for Africa, $2, $3 50: Remitted by "S" from Savannah, for general purposes, $20, of which one half, $10. Remitted by W. H. Hubbard, Esq. agent at Richmond, Va. for general purposes, from Mrs. M T Cloverdale $5; Miss L. G. W. 50c.; Rev. Dr. Wharton, $1 50. Dr Perry and family, Lunenburg, $5; Mrs. Robert A. Atkinson $5; Mrs. Alice Ingram 2; Episcopal Church, Raleigh parish, Amelia co. $4, $23: of which one half $11 50; a lady of Lunenburg parish $3 75; from Raleigh parish, Amelia co. Va. $4 75; Mrs. E. W. B. Botetourt parish, for Africa, $5; Rev. Thomas Atkinson, Lynchburgh $10; Mrs. Chas. Smith, do. $2 50; Mrs. Robert A. Atkinson, do. $2 50; Mrs. Atkinson's Sunday school children, Hanover co. for the children of Cape Palmas, under charge of Rev. L. B. Minor, $1 27; Capt. David, Lunenburgh, $5; $46 27. Remitted by Rev. H. H. Prout, collection in St Matthew's Church, Hillsborough, N. C. $22 50, of which one half $11 25. Received of Mr. James Swords offerings of Trinity Church, Monroe, Michigan, $15 33; Sunday School of ditto $4, $19 33; one half $9 66. Total Receipts, $130 68.

CHARLES J. ALDIS, Treasurer,
March 12, 1839. Bank of America.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sums—

1839. *Missionary Disposable Fund.*

February 28, received from the Young Men's Auxiliary Education and Missionary Society, $125. March 6, received in a letter, from W H, of Trinity church, N Y, $5. March 7, received collection made in Trinity church, N Y. $110 96; received collection made in St John's Chapel, N Y, $113 3. March 8, received collection made in Trinity church, Utica, $41—$394 99. March 11, received collection made in Trinity church, West Troy, 10. Total $404 99.

BENJAMIN M. BROWN, Treasurer,
March 9, 1839. No 172 Mott-st.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $3, from X, for the benefit of the poor, per Louis Sherman; also from a friend, a bundle of clothing.

ALEXANDER FRASER, 174 East Broadway.

March 13, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Louis Sherman, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5, from J R, for the poor.

March 11, 1839. JESSE POUND, 5 Harrison street.

Donations of money, clothing, or articles to make it, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; Louis Sherman, at the Protestant Episcopal Press, 142 Fulton-street; or Jesse Pound, 5 Harrison-street.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

Received the following donations to the Young Men's Auxiliary Education and Missionary Society.

George Barclay, Esq, $5; J Brower, 5; S Verplanck, $5; Gerge Jones, $5; Augustus Wheeler, $3; G H Bell, $5; A V Blake, $1; Mrs Burke, $2; Mrs Duffie, $2; Dr Fitnh, $1; Captain Tuffnell, $2; Murray Hoffman, $1; Miss C S Hoffman, $1; L M Hoffman, $5; Joshua Jones, $2; Peter A Schermerhorn, $20; J R Van Rensselaer, $5; also a collection in St Mark's church, in the Bowery, taken up last Sunday morning, amounting to $200 56; ditto, in the Church of the Ascension after a sermon by the Rev Dr Eastburn, $122 02; Dr Hobart $2.

G. T. Fox, jun., Treasurer.

New York, February 26, 1839.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to March 14, from the following persons, viz.

N S Richardson, Watertown, Conn; P Dyer, Whitehall; Charles Humberlin, Liverpool, England; Thomas Cowperthwait & Co, Philadelphia; Benjamin Bradley, Boston; Thomas T Ash & Co, Philadelphia; H H Bates, Northampton, Mass; Hogan & Thompson, Philadelphia; Rev J Burke, Society Hill, S C; Dr Page, Bethel, Vt, with remit; Postmaster, Hamilton, N Y, with remit; Howel J Terry, Newcastle, Delaware, with remit; E H Kendell, Hartford, Conn; Rev William Shelton, Buffalo, N Y.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending March 15, from the following persons, viz.

B O Thayer, Westfield, with remit; P Bushnell, Bethany, Pa; Right Rev Jackson Kemper, D D; Rev R A Hallam, with remit; Bell & Entwisle, Alexandria; Rev P L Whipple, Lansingburgh, with remit; Rev W A Franklin, Honesdale; Rev W W Hickox, Jamestown, R I, with remit; Rev W J Clark, Wilkesbarre, Pa, with remit; H H Bates, Northampton, Mass.

Packages forwarded by the Episc. S. S. Union, during the week ending March 14

To A. E. Miller, Charleston S. C., one package per brig Star; Mr. C. M. King, Newark, N. J., one package sent to 129 Maiden lane; Rev. A. Louderback, rector of St. Matthew's Church, Sunbury Pa., one package sent to Swords, Stanford & Co; Rev. D. L. Devins, American Hotel, Northampton, Mass., one package per Hartford Steamer Bunker Hill.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. ISAAC WILKINS and Miss BOYD purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders, $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing, $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bible geography, astronomy, natural history, natural philosophy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and mental philosophy, mythology, logic, with a general course of belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D D; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

BOARDING AND DAY SCHOOL AT NORWALK, CONNECTICUT. The many advantages afforded in Norwalk for a female boarding school, have encouraged me to make arrangements for opening one on the 1st of May next, under my own immediate care and superintendence, with the assistance of a worthy and accomplished young lady, highly recommended from Mrs. Willard's Seminary at Troy. The pleasant and healthy location of the town, together with the daily communication between it and New York, would render the situation desirable to parents residing in the city, and wishing to place their daughters at school in the country.

Young ladies or children put under my care for instruction will receive every attention requisite for their moral and intellectual improvement, with a parental regard for their health and comfort. The government both in and out of school will be mild and systematic. A regular attendance at some place of public worship, and a strict observance of the Lord's day will always be required.

The terms for board, washing, and tuition will be $150 per annum, payable quarterly in advance.

Scholars will be expected to find their own beds and bedding, towels, &c., or pay $10 in advance for the use of the same.

For instruction in music, $10; use of instrument $3; French, $5; drawing, 4; per quarter.

Every article of clothing must be marked with the name in full, and each scholar should have a list of the articles belonging to her. MRS. LOUISA A. SMITH.

References—Rev. Dr. Schroeder; Rev. Mr. Benedict, of the Bowery Church, New York; Rev. Dr. Mead; Rev. Mr. Hall, Norwalk.

Norwalk, Connecticut, February, 1839. 5t.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

CHURCH ORGAN, at auction, on Wednesday, March 20th at 12 o'clock, at the house No. 310 Broadway. It is of sufficient compass for a small Church, or lecture room. Further particulars, and examination, on application to WILLIAM W. SHIRLEY,

March 15, 1839, 1t. Fulton street.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

JUST published and for sale at L. Sherman's No. 142 Fulton street, and Swords Stanford & Co., 152 Broadway, the Rev. Mr. Johnson's Sermon on *Missionary Fanaticism* opposed to CHRISTIAN ZEAL. The profits to be given to Bishop Chase's College, price 25 cents a copy.

March 6, 1839. 3t.

NEW BOOKS,—Lectures upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by LOUIS SHERMAN.

GREEK GRAMMAR. Just published and for sale by Louis Sherman, 142 Fulton street, a Grammar of the Greek language for the use of learners in one vol. 12mo. This work was adopted in Yale College on the day of its publication. The Professor of Greek in that institution, *T. D. Woolsey, Esq.*, in a letter to the publishers, after speaking in detail of the excellencies of the work, observes, "On the whole, I know of *no* elementary grammar, which fulfils the demands made by the present state of this science, more completely than does that of Mr. Saphocles, in all essential respects."

The Rev. *W. F. Walker* of the Troy Episcopal Institute, remarks in a letter, "The result of our examination of the Grammar of Mr. Saphocles, has been an approval of its general plan, a real admiration of many of its parts, and a determination to adopt it for our use."

Professor Tyler of Amherst College says, "The work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner. I shall not fail to commend it to the use of my pupils; and I do not hesitate to recommend it for general use."

Professor Felton of Harvard University, editor of an edition of Homer for the use of colleges, in speaking of the grammar says, "It appears to me to be the best school grammar at present in the market; for the scholarship of Mr. Saphocles, I have the highest respect."

March 6. 3t.

POETRY.

For the Churchman.

THE DEATH OF HEROD.

BY M M'NARY.

The royal murderer sat on his throne;
Robed in his purple vesture, rich with pearls,
And gleaming diamonds, and with burnish'd gold
Wrought beautiful; yea more, a hundred fold,
'Twas gorgeous, and magnificent, like night
With stars begemm'd, or rather as the clouds
Of ever-changing hues, which spread and float
In graceful majesty, above our world
Of western waters, and prairies vast,
When autumn suns are setting. His sceptre,
Throne, and court, I need not name, or dwell e'en
On his retinue, for all was suited,
To the voluptuous, and regal pomp
Of Oriental potentates alone.

It was a gala day, when thus attired,
He sat, the king of Jewry, on that throne;
And smiles of satisfaction stole full oft
Athwart his countenance, whene'er he turn'd
His eye from off his own superb array,
To gaze upon the crowd that gather'd there.
There was a general hush. The winds scarce woke
An echo as they pass'd, and he had time
To ponder o'er his greatness and his deeds.
Had he not scorn'd and mock'd the Nazarene?
And wet his sword with his forerunners, and
Disciples' blood? Thrust weeping Peter by,
To taste the bitterness of freedom's death?
Perchance of *gallantry*, he felt to boast;
Since therewith he had wooed and won a frail
And faithless beauty from a *brother's arms*;
And braved the *world's* reproval for *her* sake!
Yea, given o'er to prison, and to death,
That holy man; who from the wilderness
Had cried, "Repent ye all, heaven's kingdom is
At hand." Where slept his conscience now? Self-
love,
Stronger than heated iron, had consumed
It quite! What cared he now for sorrow's wail?
With health careering in his veins, and wealth,
With its long catalogue of gifts, his own?
Was he not king of Jewry? Pilate's friend,
Great Cæsar's trusted, and the feared of Tyre,
And of her sister Sidon? And was not
A host of worshippers then gather'd at his feet?
Yes, they had come in scores and hundreds there;
The haughty, rich, the polished and the gay;
Old men, and young, and those of middle age;
Fair women too, young mothers with their babes,
And older matrons, with their children's heirs,
And blooming damsels, with their laughing eyes,
The darkly delicate, Judea's boast;
Proud Pharisee, and Sadducee, and scribe,
Gamaliel's learned, centurions, high priests,
And rulers of the synagogue, and men,
Who loved full well to bow the knee, and pour
Delicious poison in a sovereign's ear.

Thrice gloriously shone the sun that day,
And as its golden shafts fell full upon
That congregation vast, it proved to all
Nor look of grief, nor discontent was there;
Nay, for the sorrowful it had no charm,
And they who worshipp'd God, drew back, as from
A deadly pestilence, and as the song
Of that mad multitude rose high, they fell
Upon their knees in agony, and prayed.

There was a lengthen'd shout when Herod rose,
And then the song was hush'd, and all was still'd—
(All save the press to gaze upon their king;)
And thitherward, each straining eye was bent,
Each ear wide open'd, and each lip apart,
As if a more than mortal was to speak.
He spake. The people shouted loud and long,
And clapp'd their hands and stamp'd, and cried,
All glory to King Herod!—Hail! all hail!
All hail Judea's crowned. It is the voice
E'en of a god we hear!
Why quake they now
In silent horror, and shrink back with fear?
Why quiver thus their ashy lips, and blanch
E'en to a corpse hue their cheeks? Ah me!
Dismay is limned upon their foreheads; awe
Sits in their stony gaze! Each nerve is racked,
And dark and terrible ideas now
Strive vainly to find utterance!
Where is the mighty now?
Voiceless, and shapeless, shadowless it came;
The death-edged bolt of an insulted just,
Almighty God; and the devoted ghost
Of that incestuous and blaspheming king,
Girt with his murders and misdeeds around,
As with a leprous shroud, had gone to its
Account! changed, in a twinkling changed, even
To very loathing, changed; there lay the part,
That earth of theirs, proud idol claim'd, and ere
The gaze of that infatuated throng
Was turn'd, the creeping worm and reptile came,
And fell upon their banquet!

O ye, who girt about with mortal pride,
Find nought to worship, but your strengthless selves;
Take note of Herod; and beware, nor think
To brave high heaven with your sin-daring deeds!
But know, your every act of wrong and thought
Of wickedness, though unto mortal eye
Impalpable as rarest air, go up
In one continued column to his throne,
And loudly ask for justice, vengeance there!

Brooklyn, 1839.

From No. 18 of the Oxford Tracts.

FASTING, A MEANS OF PROTECTION TO THE CHRISTIAN.

It will perhaps to some seem strange to find placed among the foremost of these advantages the *protection* thereby afforded—protection against one's self; protection against the habits and customs of the world, which sorely let and hinder one in systematically pursuing what one imagines might be beneficial. I speak not of course of any known duty; in that case the opinion or practice or invitations of the world were nothing; but with regard to those indefinite duties or disciplines, which one thinks may be performed as well at one period as at another, and which, on that very account, are frequently not performed at all, or at best occasionally only, and superficially. No thoughtful Christian will doubt of the propriety and duty of fasting, whatever he may understand by the term. "The bridegroom is taken away from us, and so we must fast in these days:" our blessed Saviour has given us instructions *how* we ought to fast, and therefore implied that his disciples would fast: the apostles were "in fasting often:" in fastings, as well as in sufferings for the Gospel, or by pureness, by knowledge, by all the graces which the Holy Ghost imparted, they approved themselves the ministers of God. "Our Lord and Saviour," says Hooker, "would not teach the manner of doing, much less propose a reward for doing that which were not both holy and acceptable in God's sight." And yet, after all the allowances which can be made for that fasting, which is known to our Father only who seeth in secret, one cannot conceal from one's self that this duty is in these days very inadequately practised. It is, in fact, a truth almost proverbial, that a duty which may be performed at any time, is in great risk of being neglected at all times. The early Christians felt this, and appointed the days of our blessed Saviour's crucifixion and murder, the Wednesday and Friday of each weak, to be days of fasting and especial humiliation. Those days, in which especially the bridegroom was taken away, the days, namely, in which he was crucified and lay in the grave, were besides early consecrated as fasts by the widowed Church. Nor was it because they were in perils, which we are spared; because they were in deaths oft, that they practised or needed this discipline. Quite the reverse. Their whole life was a fast, a death to this world, a realizing of things invisible. It was when dangers began to mitigate, when Christianity became, (as far as the world was concerned,) an easy profession, it was then that the peril increased, lest their first simplicity should be corrupted, their first love grow cold! Then those who had spiritual authority in the Church increased the stated fasts, in order to recall that holy earnestness of life, which the recentness of their redemption, and the constant sense of their Saviour's presence, had before inspired. Fasts were not merely the voluntary discipline of men whose conversation was in heaven; they were adopted and enlarged in periods of ease, of temptation, of luxury, of self-satisfaction, of growing corruption.

To urge that fasts were abused by the later Romish Church, is but to assert that they are a means of grace committed to men; that they would subsequently be unduly neglected, was but to be expected by any one, who knows the violent vacillations of human impetuosity. It was then among the instances of calm judgment in our reformers, that cutting off the abuses which before prevailed, the vain distinctions of meats, the lucrative dispensations, and above all, the subtle poison of the intrinsic acceptableness of fasting, and, (which was closely allied to it,) the monstrous doctrine of human merit, they still prescribed fasting "to discipline the flesh, to free the spirit, and render it more earnest and fervent to prayer, and as a testimony and witness with us before God of our humble submission to his high Majesty, when we confess our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies."

They omitted that, which might be a snare to men's consciences, they left it to every man's Christian prudence and experience, *how* he would fast; but they prescribed the days upon which he should fast, both in order to obtain an unity of feeling and devotion in the members of Christ's body, and to preclude the temptation to the neglect of the duty altogether. Nor is the interference in this matter any thing insulated in our system, or one which good men would object to, had not our unhappy neglect of it now made it seem strange and foreign to our habits. In some things we are accustomed to perform a duty, which is such independently of the authority of the Church, in the way in which the Church has prescribed, and because she has so appointed. We assemble ourselves together on the Lord's day, because God has directed us by his apostle not to forsake such assemblies; but we assemble ourselves twice upon that day rather than once, not upon any reason of the abstract fitness of so doing, but because the Church has prescribed it. And probably at an earlier period of our lives, perhaps even later, when indisposition or indolence, or any prevailing temptation has beset us, there are few amongst us who have not owed their regular perseverance in public worship to this ordinance of the Church; there is no one assuredly who having broken this ordinance, has afterwards by God's mercy been brought back to join more uniformly in the public worship of his God and Saviour, who has not been thankful for this restriction. This then is protection *

The like has undoubtedly taken place even in the celebration of the supper of our Lord. Individuals have been induced to join, and that beneficially to themselves, in the communion even of their Saviour's body and blood, just so often in the year as their Church has prescribed to them. This is not so unusual a case as it might seem. One cannot doubt, that in many cases, where the holy communion is celebrated but three times in the year, this is so done, because such is the smallest number, of which the Church admits, and the minister supposes that his flock would not join with him more frequently. Had the Church made no such regulation, many probably, who now partake three times a year, might not have joined even thus often; yet would it not be true to say that such persons in all cases partook without real devotion, or any love to their Saviour. Again, where there are opportunities of a monthly communion, there may be some, who would not have desired the privilege unless the provision had been made for them, and they had been invited by the Church so to do; yet will it not of necessity follow that they partake coldly or unacceptably. A warmer love would indeed lead the one to a more frequent, the other to a more glad communion; nor have such persons well understood the principles of their Church; still, God forbid that we shall judge that they had not partaken worthily and devotionally.

Here again then is protection; in either case we have a command of God, obeyed in such wise as is prescribed by the ministers, whom he has made the stewards of his word and sacraments; and since we in these cases admit their regulation, why should we think it strange or incongruous, that they have given us their godly admonitions in another ordinance of God?

Nor is it to the undecided, or the timid, or the hesitating, or the novice only, that this protection is beneficial; although no reflecting Christian will speak lightly of the value of any mean, which tends to strengthen the broken reed or to kindle anew the smouldering flax. The comparison of our own times with those of the Reformers were proof enough of the benefit of authoritative interposition in these matters. Is human nature changed? or have we discovered some more royal road, by which to arrive at the subjugation of the body, the spiritualizing of the affections? or have we, even from without, fewer temptations to luxury and self-indulgence? or will not even the more pious and decided Christians among us confess, upon reflection, that they had probably been now more advanced, had they in this point adhered to the ancient discipline of our Church? Our reformers kept and enjoined one hundred and eight days in each year, either entirely or in part, to be in this manner sanctified; two-sevenths of each year they wished to be in some way separated by acts of self-denial and humiliation. Let any one consider what proportion of each year he has himself so consecrated, and whether, had he followed the ordinances of the Church, his spirit would not probably have been more chastened and lowly, more single in following even what he deems his duty, whether self would not have been more restrained, whether he would not have walked more humbly with his God.

Yet authority is a valuable support against the world, even to minds who yet are not inclined to compromise with the world unlawfully. There are many situations in life, in which it were almost impossible to continue without observing a system of habitual and regular fasting, certainly not one, attended with those accompaniments, which the fathers of our Church thought it desirable to unite with it. It is true, that every fast may be made a feast, and every feast a fast, that as far as self-denial is concerned, if there be a steadfast purpose, the objects may perhaps be better accomplished in the midst of plenty and luxury, than by the purposed spareness of a private board; it is possible also, that the acts might be in some measure concealed; still there are very many minds, and those such as one would be the most anxious to protect, to whom the very suspicion that they might be observed, would be matter of pain and a species of profanation; they would shrink from any thing which might be construed into Pharisaic abstinence, or which would seem to pretend to more than ordinary measures of Christian prudence. To such mild and unobstrusive spirits, the recommendation or direction of the Church is an invaluable support; they may now adopt the line of conduct which they love, unimpeded by any scruple, lest their good should be evil spoken of; they are acting under authority; they pretend to nothing more than the founders of their Church have deemed expedient for every one; their conduct involves no lofty pretensions; they follow in simplicity and faithfulness an old and trodden track, which has been marked out for them as plain and safe.

The first advantage then which may result from the authoritative interposition of the Church in regulating this duty, is the securing of greater regularity and more uniform perseverance in its performance; not undoubtedly as in itself an end, but as leading to great and important ends; for as those pious men, who laid so much stress thereon, themselves say, "when it respecteth a good end, it is a good work; but the end being evil, the work is also evil." "Fasting is not to be commended as a duty, but as an instrument; and in that sense, no man can reprove it, or undervalue it, but he that knows neither spiritual acts, nor spiritual necessities."—*Dr. Pusey.*

* "No doubt but penitency is as prayer, a thing acceptable to God, be it in public or in secret. Howbeit, as in the one, if men were only left to their own voluntary meditations in their closets, and not drawn by laws and orders unto the open assemblies of the Church, that there they may join with others in prayer, it may soon be conjectured what Christian devotion would that way come unto in a short time; even so in the other, we are by sufficient experience taught, how little it booteth to tell men of washing away their sins with tears of repentance, and so to leave them altogether to themselves. O Lord, what heaps of grievous transgressions have we committed, the best, the perfectest, the most righteous amongst us all, and yet clean past them over unsorrowed for, and unrepented of, only because the Church hath forgotten utterly how to bestow her wonted times of discipline, wherein the public example of all was unto every particular person a most effectual mean to put them often in mind, and even in a manner to draw them to that, which now we all quite and clean forget, as if penitency were no part of a Christian man's duty." Hooker l. c.

OF WORLDLY MINDEDNESS.

A pastor will find that *worldly mindedness* is one of the most universal diseases of his flock, and the most difficult to be cured.

People see an absolute necessity of taking care for themselves; and duty obliges them to provide for their families.

But then this care very often increases beyond necessity, and what was at first a duty becomes at last a sin; when Christians begin to set their hearts upon the world, to place their happiness in its favors, to dread its frowns, and to depend upon it as a good security against future evils.

Now, the consequence of such a love for the world will be, that many Christian duties must give place to worldly business; the very commands of God shall often be broken to gain worldly ends; men shall make a mere idol of the world; *love*, and *fear*, and *think*, and *depend upon* it, more than upon God, and will at last be so bewitched and blinded with it, that they shall not see the sin and vanity of all this, until the approach of death opens their eyes, and then they see the folly of their choice, but see too, that it is too late to make a better.

In short, it is hard to live in the world and not love it; and nothing in nature can prevent or cure this disorder, but a sincere belief of the Gospel, and a resolute practice of the duties of Christianity.

For the Christian religion lets us know, that while we are in this world, we are in a state of banishment; that here we have no abiding place; that God has made our life short, on purpose that we may have no pretence to set our hearts on this world; that it is a dreadful thing for a man to have his portion in this life; (Psalm xvii,) that a man's true happiness does not consist in the abundance of the things which he possesseth; and that God hath ordained that all things here shall be uncertain, and full of troubles, that we may be led more easily to set our affections on things above, not on things on the earth.

And for as much as it is found by sad experience, that the more men have, the more fond they will be of the world, Christians should be often advised to receive its favors with a trembling hand, and to remember, that the more a man has, the more he must account for, the greater danger he is in, and the more pains he must take to preserve himself from ruin; for it was not for nothing that our Lord said, "How hardly shall they that have riches enter into the kingdom of heaven.

In short, there is no greater hinderance to piety than the love of the world: God therefore having made that and the care of our souls the great business of our lives, he has bound himself to take care of us, and that we shall want nothing that is necessary for this life. "Take no thought," saith our Lord, (Matt. vi. 25,) "for your life, what ye shall eat; nor for your body, what ye shall put on. Does not your heavenly Father feed the fowls of the air? Does he not know that ye are better than they, and that ye have need of these things?"

Let not, therefore, Christians flatter themselves with the hopes that worldly business will excuse them from serving God; our Lord has already told us what sentence such people must expect: "Not one of those men shall taste of my supper;" (Luke xiv. 24;) that is, those that were so taken up about their oxen, and their fields, and their worldly business, that they would not mind the Lord's invitation.

And indeed our Lord tells us in another place, (Luke viii. 14,) that the very word of God will be lost on those whose hearts are full of the cares of this world, which choak the word, and it becometh unfruitful.

But then Christians have another way of deceiving themselves, and that is with the *hopes of reconciling a love for the world with the love of God.*

And yet our Lord Christ assures us, that they are as utterly inconsistent as light and darkness; that "no man can serve two masters;" and that whoever will be "a friend of the world is the enemy of God."

To conclude. All Christians are by their profession obliged *not to love the world.*

They are also obliged to use all proper means to prevent this love, which would otherwise ruin them.

Especially, they are obliged to great watchfulness and earnest prayer for God's grace to keep them from becoming slaves to the world; from placing their confidence or happiness in it; from taking delight in the possession of it; from distracting cares about it; from taking unjust ways to better or secure their portion in it; from being extremely grieved at the loss of it, or unwilling to part with it when God so orders it; from an hard heart, and a close hand, when the necessities of the poor call for it. And, lastly, from being diverted, by the hurry of this world, from the thoughts of the world to come.

For what will it profit a man, if he should gain the whole world, and lose his own soul? *Remember Lot's wife.*—*Bishop Wilson.*

From the Christian Witness.

INNOVATIONS.

Messrs. Editors,—I knew a clergyman, who held a weekly evening meeting at his own house, for prayer and other religious exercises; usually, his opening prayer consisted of the confession, the Lord's Prayer, and that for the whole state of Christ's Church militant; but, uniformly, when he came to the words, "Give grace, O heavenly father, to all bishops and other ministers," he would alter the phrase, and say, Give grace, &c., to all gospel ministers. Whether he thought bishops did not need the prayers of the saints, or that it was sectarian to pray for bishops in connection with all other ministers, I never knew.

There are other clergymen, who, whenever the term *Catholic Church* occurs in any of the prayers, they omit the term, or substitute something else; which is as much as to say that the term catholic belongs exclusively to the Church of Rome; and that the Protestant Episcopal Church is no part of the Catholic Church. If I was of this opinion, I should feel it a duty to withdraw from her communion.

There are some who always omit or change the word *chances*, which occurs in one of the prayers, at the end of the communion office. Now the people generally, would never think of any other sense, than that in which it is used in the prayer, (viz.) accidents or casualties, if the minister used it. But when they see that he uniformly avoids it, they conclude that in his opinion, the word means that there is no superintending Providence—no God.

There are several clergymen, whom I never hear pronounce the benediction as it is set forth, but they always add a *may* at the beginning and another in the middle; for instance, they say '*May* the peace,' &c. and '*may* the blessing,' &c.—emphasising very strongly the *mays*. The objection I have to these additions is, that they go to change the nature of the blessing, from what it was designed to be—an authoritative benediction, (such as that prescribed by Moses for the priests to use in blessing the people,) to a mere expression of benevolent feeling on the part of the minister; as much as to say, I am willing, or it is my wish, that you may have the peace of God, &c.

Once more, I have heard a clergyman, who, in the prayer for aid against perils, in the evening service, substitutes the word *the* for *this*, before the word night—instead of 'dangers of *this* night' he reads 'dangers of *the* night.' I see no object attained by the change but to render the sentence ambiguous; for the inquiry naturally suggests itself, to what night does he refer? To the night of death? of spiritual darkness? or to the night present or approaching?—If to the latter, why not say *this* night? According to Walker, *this* is equally applicable to the last past, and the next future, as to the present time. It may be thought these matters are too trifling to be noticed in this way, but if it is the duty of Christians to pray with the spirit and with the understanding, then the clergy ought to avoid even little things which tend to interrupt or distract the devotions of the people. I have been to church with my mind comparatively free from extraneous cares. I knew all the service prescribed, I approved it all, felt prepared to join heart and soul in offering it up; but in the course of the service, the minister perhaps omits something that should be said, alters some of the prayers, or substitutes another word for the one prescribed; and this circumstance, though of no great consequence in itself, will, in spite of all my efforts to keep it out, force upon me the inquiry—What was his object in making the omission or changing the word? was it accidental or designed? if the latter, what could be his objection to the prescribed form? and so on to the end of the chapter or service; and I might as well have been out of the church as in it, so far as devotion was concerned.

Thinking that possibly there may be some others, who have as little power over their own thoughts as myself, I have concluded to send this to you for publication, hoping, if any of the clergy alluded to should chance to pass their eye over it, that they will take the subject into consideration, and if they have no conscientious scruples, will be induced to keep the unity of the Spirit in the bond of peace, by using the liturgy as set forth.

AN ANGEL STANDING BY.

We read of a certain youth in the early days of Christianity, (those periods of historic suffering and heroic patience and legendary wonder, to which I have already ventured to call your attention)—we read of a Christian youth on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details) they might compel him to deny his Lord and Saviour. After a long endurance of those pains, they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him. "It was indeed, most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven." O thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee! The hope of Heaven will raise thy courage above the fiercest threatenings of the world; the fear of hell will rob its persuasions of their enchantments; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter.

Bishop Heber.

FRUITS OF READING.

"Undique collatis membris."

BOOKS.

Books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul whose progeny they are; nay, they do preserve as in a phial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth, and being sown up and down may chance to spring up armed men. And yet on the other hand, unless wariness be used, as well almost kill a man as kill a good book. Who kills a man, kills a reasonable creature, God's image, but he who destroys a good book kills reason itself, kills the image of God as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. It is true no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the living labors of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom, and if it extend to a whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at the ethereal and fifth essence, the breath of reason itself, slay san immortality rather than a life.—*Milton.*

Brethren, if saving souls be your end, you will certainly intend it out of the pulpit as in it.—*Baxter.*

HALLET'S COVE FEMALE INSTITUTE, Rev. J. W. Brown, A. M., Rector. The vestry of St. George's Church, Hallet's Cove, Long Island, having completed their arrangements for establishing a permanent institution for FEMALE EDUCATION on a liberal foundation, beg leave to submit the following outline of their designs to the public.

After the 1st of May, 1839, the Hallet's Cove Female Seminary, so successfully conducted during the past year by Miss R. C. Brown and her assistants, will be merged into the institute.

The Rev. J. W. Brown, rector of St. George's Church, has been elected rector of the institute with the unanimous consent of its patrons. The trustees flatter them selves that the well-known success of this gentleman as a teacher, and his experience in all the departments of FEMALE EDUCATION will be a sufficient guarantee to the public for the character of the institution.

Trustees and Patrons.—The vestry of St. George's Church are the responsible trustees. The following gentlemen, most of whom are personally interested in the success of the institution, by their subscriptions to its foundation have become its patrons:—Alexander H. Stevens, M. D, John L. Riker, Esq, Samuel Stevens, Esq., R. M. Blackwell, Esq, Stephen A. Halsey, Esq., John Jacob Astor, Esq, C. J. Gayler, Esq., J. M. M'Jimsey, Esq., A. Stone, Esq., H. H. Stevens, Esq., E. Peck, Esq., W. Craig, Esq., George C. Thorburn, Esq., George Chance, Esq., B. K. Stevens, Esq., H Whittemore, Esq., William Shaw, Esq., John Field, Esq., John Blackwell, Esq.

Location.—The location of the institute it is believed is such as will command an extensive patronage. The village, already extensively known, as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is only five miles distant from the central part of the city of New York. During the greater part of the year a regular line of steamboats, to and from the city, at different hours of the day, land at its docks,—besides which there is a constant communication with the city at all hours and in all seasons, by the Harlem railroad and stages. Parents residing in the city, or visiting it for purposes of business or pleasure, can thus enjoy the opportunity of visiting their daughters constantly, without any serious waste of time on the passage.

Institute Building.—A large and convenient school building, located in a retired part of the village, on a beautiful site near that occupied by St. George's Church, will be ready in the course of the summer. This building, *expressly erected for the purposes of the institute*, with its apartments for study, recreation, and retirement, arranged on the most approved model, will command from the principal stories a fine view of the East River in both directions, of the scenery on the western shore of Long Island, and the opposite shore of New York. The grounds around it are sufficiently extensive to allow such healthful exercises in the open air as the pupils may require, and to indulge their taste for ornamental gardening. Several beautiful groves and retired walks in the vicinity, will be open to the pupils under the conduct of their governesses. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institute.

The building, surmounted by an observatory, will be furnished with a telescope, and the necessary instruments for the practical study of the interesting science of astronomy.

Apparatus.—Arrangements are in progress to secure a complete set of apparatus, to illustrate the circle of the physical sciences, and regular lectures, familiar and practical, will be delivered by the best professors from the city.

Departments.—The institute will be divided into three departments, preparatory, junior, and senior, embracing all the studies necessary to a finished education. Pupils may be entered at any age.

Year of Study.—The year of study will extend from the 1st of September to the 1st of August. Quarters commence in May, September, November, and February.

Arrangements will be made for the *gratuitous instruction* of a limited number of children of deceased clergymen of the Protestant Episcopal Church. Applications for the reception of two such pupils may be made after August next. The number of these scholarships, it is hoped, will be soon considerably increased.

Parents may make arrangements for their daughters to remain during the August vacation.

The institute will be opened on the 1st of May next, in the building heretofore occupied as a female seminary by Miss R. C. Brown. The institute building will be completed and thoroughly arranged in time for remova during the August vacation.

Physician.—H. Baylies M. D., has been appointed physician in ordinary to the institute.

Teachers.—The following teachers are at present connected with the institute in its several departments, and additional aid will soon be obtained.

Rev. J. W Brown, M. A., Rector.
Richard M'Namee, English assistant.
Mons. B. Servatius, French language and literature.
Mde. Servatius, vocal and instrumental music.
Miss R. C. Brown, First Governess, and teacher in the English branches.
Miss E. Lamb, Drawing.
Miss Elizabeth Pooley, Picturesque drawing and painting.
———, French governess.
Mrs. M. Morton, Matron.

The most important branches of the English course will be under the charge of the Rector. A french governess will preside in the school-room. The higher departments of the French, Italian, and Spanish languages, will be under the care of able masters.

Professor *Charles A Lee, M. D.* of New York, will deliver lectures during a part of the course on the elementary principles of Physiology and the laws of health.

The pupils under the charge of their governesses will be allowed to attend such places of worship as their parents may designate. At home, the pupils, with their teachers, will form one Christian family, and the Rector will consider himself especially responsible for their moral and religious education.

The trustees, in this new attempt to increase the facilities of Christian education, confidently look for patronage to the Church.

Signed by order of the vesty,
Homer Whittemore, Clerk.

Terms, &c.—Boarders $250 per annum, payable quarterly in advance. For this sum the pupil is entitled to board and all necessaries connected with it, and tuition in the English course. Extra charges are, for music on the piano or organ, $15 per quarter: use of instrument $2. Music on the harp $20 per quarter, use of instrument $3. Music on guitar $12, use of instrument, $2. The French language $8. Italian and Spanish languages $10, each. Latin $5. Drawing or painting $6. Lectures including the entire yearly course, $5.

Circulars may be had at the bookstores of Swords, Stanford & Company, Broadway; Louis Sherman, 142 Fulton Street; Gould and Newman, corner Nassau and Fulton street; Thomas J. Crowen, Broadway; and at the office of the Episcopal S. S. Union, 28 Ann street; and at Bartlett and Raynor's, 76 Boweyr.

Applications to be addressed (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.
March 8. 2m.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

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Feb. 10. 3m.

A DICTIONARY OF THE CHURCH, by the Rev. William Staunton, just published by Louis Sherman, 142, Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.
The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.
The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.
The Churchman's Almanac, for 1839.
The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.
Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between Sherman & Trevett, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment. LOUIS SHERMAN,
New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—Louis Sherman, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. f20m

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